

4 Christian Hope,  
THE  
Mourners Feast.

Faithfully considered, and Humbly offered  
to the Solemn Thoughts of the Mournful  
Relatives and Relicts of

Mrs. *G R A C E C O X*,  
O F

*Ealing Common*, Lately Deceased;

As a Divine Antidote against the Excess of  
Funeral Sorrows, fetch'd from 1 *Thess.* iv.

13, 14.

Preach'd first at *Brainford* in *Middlesex*, and  
since Enlarged and Published at their Re-  
quest.

By *M. Sylvester*, V. D. M

*We also Believe, and therefore Speak; knowing  
that he who raised up the Lord Jesus,  
shall raise up us also by Jesus, and shall  
present us with you; for all things are for  
your Sakes, 2 Cor. iv. 13,—15. For the  
which Cause we faint not. Verse 16*

L O N D O N :

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To the Reverend  
**Mr. Samuel Cox.**

*Dear Sir,*

**A**S Providence thought fit to visit You and Yours with a great Breach upon You, by taking hence one Near and Dear to You, the Wife of your Bosom, but much more so to Him who made Her Yours, to so great Satisfaction and Advantage to You; so You thought fit to chuse my Mouth and Pen to Minister to Your Support un-

A 2 der

### *The Dedication.*

der the pressing Discipline of  
Your Mournful Day. The  
Tydings of Your Exercise,  
together with Your inviting  
me to this Work, found  
me then in the House of  
Mourning, and thereupon  
(as otherwise) very unfit  
to enterprize or hasten what  
is here offered to Your,  
and to Publick View. I  
had no Power to deny  
what I had little Heart to  
do. Your Self, and the  
Deceased, were and are most  
deservedly Dear to me; and  
I have no small Provoca-  
tions to Sympathize with  
You. I can draw sever-  
al Parallels with Your Ex-  
ercises,

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ercises, as being frequently where Tears are broached through parting Strokes.

But Sir, Why should we expect to be exempted from what is known and felt throughout the World from Day to Day? *Death Reigns, for all have Sinn'd.* The Pleasures and Advantages of Relations and Possessions in this World, are but our Transient Entertainments upon the hasty Stream. It is but *a Taste, and so be gone*, that we are *here* to look for. You had her longer, and to greater Purposes, and with more Profit and Delightfulness, than

### *The Dedication.*

than Multitudes besides. And when would You have parted with mutual Consent? *Our Times are in the best Hands:* And had God told You, at Your first Entrance into Your Conjugal Relation, that Your Continuance in that State, with all those Comfortable Circumstances which attended it, should have been so long, You would have thought it a most Indulgent Grant.

You are yet under Obligations thankfully to acknowledge what once You had so long. You have yet an hopeful Off-spring with You, of which Your grateful Relishes and Improvements



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ments are expected by the Father of Your Mercies: And tho' Your Eldest Daughter be reduced to Widowhood, yet was it no small Honour and Advantage to Her, that she was the Endear'd Wife (tho' she be now the Widow) of the Late Reverend Mr. *Burkitt* of *Dedham*, whose Praise abides yet so abundantly in the Gospel, by his so profitably *Practical Observations upon the New Testament*; to which, as I once told him, a Divine Touch directed him, and it yet Embalms his Memory.

I hope, Sir, that what I here have offered You, will

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will be seriously considered  
by You, tho' You well  
know, and be established in  
these Truths. I do not  
here pretend to Teach  
You, but to Mind you  
of what You well Knew  
before. And that the most  
High would still be with  
You and Yours, to infi-  
nitely greater Purposes than  
Your Deceased Comfort  
could have been, is the  
Desire, Prayer, and Hope  
of, Dear Sir, Yours inti-  
mately and deservedly in  
and for our Greatest Lord,  
while



*London, April  
5. 1705.*

*M. Sylvester,*

# Funeral Sermon

ON

I THESS. iv. 13, 14.

*But I would not have you to be Ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no Hope.*

*For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.*

**H**ere we have, 1. A common Trial : Friends in the *Flesh*, and in the *Lord Asleep* ; and that after much Affliction. 2. Its

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common

## *The Christian Hope*

common *Influence* upon the Survivers, *Sorrowing*. 3. Their faithful *Monitor*, *St. Paul*; one Sensible of the sad *Consequences* of *no Hope*, of *groundless Hope*, and of *neglected Hope*, tho' grounded: And of the Benefits of *Christian Hope* well grounded, *duly cherished*, and *pertinently actuated*: And one Jealous of excessive Sorrows in this Church, and willing to prevent intemperate Resentments of its Loss in its deceased Members.

4. His pertinent and prudent *Caution*, *that ye sorrow not, even as others which have no Hope*.

5. The *Enforcement* of this Caution by their *Christian Faith* and *Hope*, *for if we believe, &c.*

6. *God's provident Reach* for future Good, in leaving this upon Record for our Improvement when thus exercised.

Hence therefore let me touch upon these few following Things, as prefatory and preparatory to my main Design.

### I. *The Exercise or Trial.*

1. Here were *Friends in the Flesh Deceased*: For as by one Man Sin entered into the World, and Death by Sin; and so (or rather even so:  $\kappa' \sigma\tau\omega\varsigma$ ) Death passed



*passed upon all Men*, for that all have sinned. *Rom. v. 12.* Humane Relations, Stations, Converse, Employments and Concerns, have their reciprocal Usefulness and Endearments, whereto Death puts an End; and the Period which Death puts hereto will broach our Tears. The Instincts which God hath implanted by Nature in us, will prompt us to lament the Death of those we love. There is a Bitterness for the Removal of our First-born, *Zech. xii. 10.* *David* could not be parted from his *Jonathan* without bitter Lamentations.

2. Friends *in the Lord* Asleep; all their endearing Graces, their rich Unction, their eminent Usefulness, their regular Steps and worthy Deeds, and all their valuable Excellencies for most delightful Conversation, and profitable Undertakings and Performances, all these admit of no Discharge from this War. Death must spare none, but reign and cut down all, as a standing Witness for the Holiness of God, and as a sensible, visible, Remonstrance to the vile Apostacy of Humane Race from him. And be we never so Dear and True to God, even as far as this present State can admit of, yet *Flesh and Blood* must be re-

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solv'd into its Original Dust; and (as I humbly think) never appear *such* again before its God. But whatever Tokens of Divine Displeasure it may bear and meet with here; yet, notwithstanding all, Grace renders us dear and useful each to other; whence we are loth to part, and are sorely miss'd by one another when Death removes us, because of former Usefulness and Delightfulness: Prayers, Counsels, Trustiness, and manifold Accomplishments, are taking things, but of no Force against the Stroke of Death.

3. *Friends to the Lord*; faithfully serving him at the dearest Rates. Several Passages in this Epistle would tempt the diligent Reader to conclude, that these who slept had undergone great things for Christ, and that they had both preserved and testified their Faithfulness to their great Lord and Master, both to the Death, and by their Sufferings and Death for him: They went as weather-beaten Ships to Shore, as wearied Ones to Rest, and as martyred Ones to their most glorious Crown and Triumphs. Their Weariness was in their Flesh; they were not weary of their Master, nor of his Service. This great Apostle remembered and acknowledged their Work of Faith,  
Labour

## *the only Help for Mourners.*

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Labour of Love, and Patience of Hope, in their Lord Jesus Christ, in the Sight of God their Father : Whence he calleth them *Brethren, Beloved* ; testifieth their Election of God, and proclaimeth them Exemplary to all that believed in *Macedonia* and *Achaia*, in that they had followed Christ and him, having received the Word in much Affliction, with Joy of the Holy Ghost. 1 *Theff.* i. 3, — 7. And he declares their further Sufferings from their own Countrymen. *Ch.* ii. 14. It is no easie thing to part with Friends and Christians of tried and known Integrity ; such as have bravely shewed and raised the Energies of their Christian Principles, Designs and Hopes, and kept them firm and strong in Storms and Agonies ; and who have thereby greatly edified, and encouraged others : Such as these must needs be missed, and much bemoaned when gone : Especially by such as are in Storms, or near them, and greatly need *their* Prayers and Help.

### II. *The Mournful under Trial.*

1. Some might be *Relatives* to the Dead ; and thus natural Affections would draw forth Tears. *Martha* and *Mary* were

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affected

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affected with the Death of *Lazarus* their Brother. Jesus found *Mary* weeping. Some might be here left Widowers and Widows, some Childless, and some Orphans; and this goes near our Hearts when they are taken from us. *Rachel, weeping for her Children, refused to be comforted, because they were not.* Jer. 31. 15. And thus *Naomi* would be called *Marah*; chusing that Bitterness, and not Pleasure, should be intimated by her Name; for that she thought the Almighty had dealt very bitterly with her in taking *Elimelech* her Husband from her.

2. Some might be intimately acquainted with the Deceased; and this hath its Indearments also: A Friend loveth at all Times, and Love resents the Removal of its Object. A Friend sticks closer than a Brother; and so far his Removal will more affect the Heart. Persons of known and try'd Integrity, Usefulness, and Delightfulness in Business, Trust, and Conversation, go off like Limbs.

3. They were united and endeared in the Lord, and the Recess of such may have its startling Aspects and Presages; tho' it be well with them whom Death removes, yet may their Departure look dismally towards those that stay



stay behind; and call them to sad Thoughts of Heart. *Isa. lviii. 1.*

4. Some through Significancy in peculiar Stations may be worse spar'd than others. Some are as the Chariots and Horsemen of *Israel*: Who knows not what an excellent Relative or a peculiar Friend imports? *Act. xx. 37, 38.*

### III. *The faithful Monitor.*

1. It was *St. Paul*, that eminent Christian Convert. A Person who well knew by whom he was Converted, to whom he was to Speak, what he had to Teach and Urge, when to Address himself to Persons, and how to suit himself to all Capacities, Exigencies, and Concerns. One Wise and Prudent, Authoriz'd and Ready, Tender and Faithful: And by whom they were converted and regarded, for they were much upon his Heart, *1 Thess. 2. 8.*

2. One that could speak with great Authority, for he was the great Apostle of the Gentiles. His Call it was extraordinary, his Unction rich, and his Attestations ready to what he spake, A Man every way fitted to his Work,

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and greatly acceptable to his Lord who sent him; and well known to this Church to whom he wrote, greatly esteemed by 'em, and very prosperous amongst 'em; so as that his Cautions and his Consolations could not but come with great Advantages unto them; the Tongue of the Learned was with him, and he knew how to speak a Word most pertinent to dejected Souls. The Inspirations of the Spirit, and his Advantages through Experience, did greatly furnish him to befriend 'em with a Word in Season.

3. He was a Person of great Sympathy and Sollicitousness about their present Case, 1 *Thess.* 3. 1,—8. He knew the Hope whereto his Gospel Ministry had brought them, how this distinguished them from others, what Need they stood in of this supporting Hope which others want, what Service it might do them now, if duly actuated and improved by them, and how desolate, naked and disconsolate they would be, should it be now neglected or deserted by 'em. We are apt to pore upon what afflicts us, and to neglect what should encourage and support us. The best of Christians need their seasonable

sonable Quicknings and Cautions. Breaches upon our Families are apt to scatter Thoughts, or to confound them, to stifle or divert them, or to misplace them, through the impetuous rudeness of our awakened or disturbed Passions. Then is the true Interpreter and Guide most grateful to us, for the Settling and Conduct of our Soul-refreshing Thoughts. One that could speak and plead to purpose with all that Sweetness, Cogency and Order, which our Edification and Encouragement under Trials may require, must needs be very grateful to us.

*IV. His Pertinent and Prudent Caution.*

1. Not to be ignorant of the Christian Hope. Life and Immortality are now brought to Light through the Gospel, 2 *Tim.* 1. 10. 'Tis the Reproach of Christians not to have the actuated Knowledge of a God raising the Dead, 1 *Cor.* 15. 35. What! Christians, and not know the very Life of Christianity! *Acts* 24. 14,—16. Not to discern what is beyond the Grave! Vain Man! Sad Christians! Dismal Funerals! Insulting Wickedness! Triumphant Devils! Dejected.

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jected Looks! And deceitful Christianity, if the Dead fall, to rise and live no more! All comes to nothing then. But God hath put this out of Doubt by Christ, his raised and exalted Son, and many things now Minister to our Belief hereof.

2. Not to resent the Death of Christian Friends and Relatives too much, seeing Christ and they will come again; and they have done their Work, and God his Will; and the living must submit, and not behave themselves like hopeless Pagans. What shall distinguish us from them, but the emboldening Influences of this our Christian Hope? We must not give them up for lost because of their Recess from us.

3. Not to neglect their and our Christian hope when our Christian Relatives and Friends depart from us by Death. It is well for them that they are fain asleep in Jesus: And we our selves shall fare no worse than they when lodged with them.

V. *The*



V. *The Enforcement of this Caution by their Christian Faith.*

1. Their Spirits yet exist, and are with Christ himself. *At home with Christ, whilst absent from the Body,* 2 Cor. 5. 1,—8. with him when dissolved, *Phil. 1. 23. in Paradise, Luke 23. 43. And in Abraham's Bosom, Luke 16. 22.* There they are exercis'd and entertained like themselves. There they are fixt above all Pain, Fear, Grief or Danger, Want or Shame. How are they pleased there with what they are, see, feel and have? And with what they have left behind 'em, and escaped, and look for when the whole Family of God is got together? And their beholding of what Christ doth continually pursuant hereunto, takes off from them all Tediouſness and Uneasiness in this Expectation. Great things are doing in both Worlds for this, by Christ, and by his Ministers in Heaven and Earth, which they discern with Joy. The Thought hereof may chear their otherwise Mournful Friends, and much allay their Grief.

2. Their

2. Their Bodies are asleep in Dust, and so at Rest. There indeed the wicked cease from troubling, and the weary are at Rest, in Beds made soft through their expected Resurrection; they are no more to be disturbed with the hurries of this disordered and fluctuating World, no more expos'd to Rage and Violence, to Sickness, Pain, Disease or Want, or to Secular Employments or Concerns: The Body drops all these with itself.

3. These Mourners in their Courses were to be gathered to them, 2 Sam. 12. 23. Dust to the silent undisturbed Grave, Job. 30. 23. their Spirits unto the Father and Redeemer of them.

4. All will be rais'd again by Christ, and brought together to part no more; John 14. 1,—3. John 6. 39, 40. John 17. 22,—24. Col. 3. 4.

5. They all shall appear then like themselves, and to the noblest Purposes and Advantages; even *that the Name of our Lord Jesus Christ may be glorified in them, and they in him, according to the Grace of our God, and the Lord Jesus Christ*; for then will he be admir'd in all them that believe, 2 Thess. 1. 10,—12. They shall all appear with Christ

Christ in Glory; which Glory shall be so Divine and Great, as that all shall know whose Sons and Favourites they are, who is their Head, and who hath brought them hitherto, whose and what Spirit sealed and actuated them below, and must inhabit them for ever as his own Living and Eternal Temple; whose Wisdom ordered their Discipline, formed their Temper, and directed their Behaviour here, to serve the Purposes of Religion and Salvation; and how intimate and Important every way their Heavenly Fellowship shall be: From whom and what they are so wisely and effectually rescued, to universal Praise and Satisfaction, *1 Pet. 1. 7. Heb. 2. 10.* for now Divine and Christian Wisdom appears in its Meridian Lustre: How Grace, thus wrought up to its designed Height, unites and suits them each to other, and how much better Friends and Fellowship are met with now than ever, and how welcome they will then be upon all Accounts.

6. This Hope, most evident and great, is very near its full Accomplishment, *Heb. 10. 34,—37. Heb. 6. 17,—20. Titus 1. 2. 1 Pet. 1. 21. 2 Cor. 4. 14.* This God hath told, the Son himself hath purchased, and stands engaged

gaged for by Covenant, Relation and Commission. 'Tis this the Spirit hath attested, and to which he suits and seals us; this all his Ministers preach and press by Order from himself; this Martyrs have unanimously own'd and rejoic'd in to the Death; this are we to live to and upon, to prepare for and expect.

*VI. God's provident Reach in his recording this for future good.*

Now therefore to come closer to my main Design, let us here consider,

1. The Breast of Consolation. 2 The Persons fitted to suck this Breast. 3. The Consolations to be met with in this Breast. 4 The Faith which is to draw these Consolations out.

*I. The Breast of Consolation.*

1. We have here the dying and exalted Person; his Name imports his great Design and Kindness. The Context represents him under a Threefold Character and Title. He is Twice called Jesus in the Fourteenth Verse: The reason of that Character we have in *Mat. i. 21.* the Reason given there is this, that he



he should save his People from their Sins : Whereby it is plain that Salvation was in his Eye, upon his Heart, and in the Power of his Hand ; and it was the peculiar Province consigned to him by his Father. His next Title is, *the Lord*. Verse 15, 16. This Title intimates his Jurisdiction and Dominion ; for God hath put all Power and Treasures into his Hand, and cloathed him with all Prerogatives for the Accomplishment of this great Hope. The last Title is *Christ*, v. 16. which intimates the Plenty and Richness of his Unction ; for his Accomplishments must be very Rich, because of the Difficulties of his Undertaking. And hence, that God might obviate and prevent all that might mortifie or abate this Hope, he hath been pleased to expose him to our View, as under the greatest and most accomplishing Characters and Accomplishments. Thus his Name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. *Isa.* ix. 6. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and of Might, the Spirit of Knowledge

Knowledge and of the Fear of the Lord, with much more to aggrandize his Name: Which you may read in *Isa. xi. 2,—10.* Consider all his Titles in the Sacred Scriptures, with their declared and directed References to this our textual Encouragement, his Eminencies, his Affections and Prerogatives, with all his Covenant-Relations and Engagements to and for his Seed, and see what Life these will afford to this Encouragement.

2. The Death of this Person to this End. *For we see Jesus who was made little lower than the Angels, for the suffering of Death crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man. For it became him, for whom all things are, and by whom are all things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings. For the Children being Partakers of Flesh and Blood, he also himself likewise took part of the same; that through Death he might destroy him that had the Power of Death, that is, the Devil, and deliver them who through Fear of Death were all their Life-time subject to Bondage. Hence cometh the Power, and Fitness, and Readiness of our suffering High-Priest to succour tempted and dejected Ones. See*

*Heb.*

*Heb. ii. 9, — 18.* He died that we and our deceased Friends might meet and live again. This once deceased Person was the Incarnate Word ; his Death had all the Aggravations which could consist with his Dignity, Innocence, and Design ; the Valour of his Death served all the Purposes of Grace and Government to the Height ; and the attested History and Report thereof is rendered very Improveable to and by us. Think on the Types, and Prophecies, and Gospel-accounts of this his Dying, and well consider what takes its Original and Life herefrom, and you will find all ministering to this Hope before you.

3. The Resurrection of this Person, to make his Death successful to this comfortable End. Both Militant and Mourning Christians have a glorious and joyful State set in the refreshing Prospect of their Faith and Hope. One great Apostle tells us, that the God and Father of our Lord Jesus Christ, (whom he blesteth for it) according to his abundant Mercy hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance uncorruptible and undefiled, and that fadeth not away, reserved

served in Heaven for persevering Christians ; wherein they do and should greatly rejoice, whatever heaviness may attend them here through manifold Temptations, *1 Pet. i. 3,—9.* And well they may, seeing God has raised him from the Dead, and given him Glory, that their Faith and Hope might be in God. *v. 21.* It strangely rais'd and fixed the Spirit, and chear'd the Heart of the great Apostle of the Gentiles, that Christ both died and rose again ; and that God's Heart and Hand were in the Thing, *Rom. viii. 32, — 39.* And it made him elsewhere challenge and insult the Grave and Death, that all the Seed shall live again through him, *1 Cor. xv. 51, — 57.* Christ rose again not to live alone, but that we should die no more, but live with him for ever. O blessed State and Regions, wherein Christ's raised Favourites and Members shall be Beautiful in their Persons, Intimate in their Converse, Clear in their Visions, Vigorous in their Principles, and highly Satisfied in their Eternal Entertainments and Employments !

4. His glorious Revelation and Return from Heaven, *Acts i. 11.* He is our Life, and will appear as such ; and then shall we appear with him in Glory. The Lord himself shall descend from Hea-

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ven with a Shout, with the Voice of the Archangel, and with the Trump of God, 1 *Thes.* 4. 16. and with his mighty Angels; and then shall he be glorify'd in his Saints, and admired in all them that believe in that Day, 2 *Thes.* i. 7, 8. 10. *verse*, with what Augustness of Expression does that Eagle-ey'd Apostle, *St. Paul*, represent this glorious Appearance of our Lord Jesus Christ! For he tells us that God himself shall make this Show; and he insinuates the Greatness of it in most significant Expressions, for it is *the blessed God* who sends him; and therefore the Gloriousness of this his Blessedness shall appear in our Lord Jesus Christ. This God will do as *the only Potentate*; with whom alone it is to make all the Energies of Nature to be obedient to the Pleasure, and subservient to Glory and Grandeur of his Son. Christ comes to represent the *King of Kings*, and therefore unto him shall all the Crowns and Scepters of the World submit, and lye as prostrate at his Foot, and cease from all further Claims before him: He, furthermore, who sends him is stiled *Lord of Lords*, and therefore he will then put him into the full Possession of the Universe; no Jurisdiction and Dominion shall then be lodg'd in any but in this

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our appearing Lord. No Kings nor Lords shall vye with him, or rival him. Yea, he sends our Lord, *who alone hath Immortality* ; and therefore hath it in his Power to impart it at his Pleasure ; now it shall be clearly manifested that he hath given to this our appearing Lord and Head to have Life and Immortality in himself, and to impart it at his Pleasure ; our Lord then comes from him, whose Residence is in *that Light which no Man can approach unto*, whom *no Man hath seen*, nor can see. Oh how illustriously will he appear in whom all of God that is visible and intelligible shall then appear !

1 *Tim.* vi. 14, 15, 16. But Christ himself hath briefly summ'd up all, in telling us that he will come in his *own Glory*, and in his *Father's*, and in that of the *holy Angels*, *Luke* 9. 26. Then shall the Heavens pass away, and be dissolv'd by Fire ; and the Elements (or Furniture) shall melt with fervent Heat ; the Earth also, and the Works that are therein, shall be burnt up. And this great Day of Christ's Appearance is call'd emphatically *the Day of God*, 2 *Pet.* iii. 10, — 12. That Jesus who came so freely from his Father, who appear'd so meanly as to humane View, who suffered so greatly

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from the Sons of Men, who dy'd with such Humility and Resolution, who rose again so powerfully, who bless'd his Favourites so endearingly at his Departure from them, who ascended so triumphantly, who was brought into his Father's Presence with so great Solemnity, as the Attendance of all the heavenly Hosts upon him, and who was placed and enthroned at the Right Hand of God his Father, and was there enrobed with such Majesty and Prerogatives; this very Jesus will shew himself again, to all his Favourites and Members, in evidently so vast Capacities, as to be a Non-such Friend to them, and to serve all those Purposes whereto his gracious Mediation was so avouchedly directed, *John* 14. 1, 2, 3, and 20. All that was truly lovely in our Christian Relatives and Friends departed from us, was far short of being a perfect Transcript of the Excellencies of their Lord and ours; therefore we shall behold him in his Meridian Glory, as the Original of our derived Perfections.

5. All that he brings with him, and comes to fetch up to himself, will appear Beautiful in their Conformities to himself, *1 John* iii. 2. *Rom.* vi. 5. We shall resemble him to the Life, in all the Glories

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both of his inward and his outward Man, altho' we cannot fully equal him in either: And Glorious will the Vision be, to see his Excellencies in their *Impressions on*, and *Reflections from* all his compleated Members, and the *Refractions* of this Impress towards each other, the Consentencies of their Minds, the Concord of their Hearts, the Chearfulness and Order of their Ministrations to himself, cannot but issue in great Admiration. They must be *Wise* that shine in those well-ordered Regions, they must be *Warm* that lye directly under Divine Regent Love; they must needs be *Active* and *Unwearied* in their Services, who are always actuated by such heavenly, and therefore lively Principles, and kept under the most quick'ning Illapses of the Divine Life upon them. We read concerning Christ himself, that *in that he liveth he liveth unto God*, Rom. vi. 10. Whereby 'tis evident, that the Lord Jesus, in our Nature, hath by his Exaltation no Period put to his Devotedness to God; and herein we shall be greatly like him, and must accordingly be purify'd, in order to our full Devotedness to God. God is yet God, though Christ and we be glorify'd in the Heavens; and he will there be glorify'd in Christ, and in all his Members,



Members, as the *God of Heaven*; for when all things shall be subdu'd to him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all, 1 Cor. 15. 28. Heaven is a State of Life, and Light, and Love; *Life* is the Principle of Action; it is, as in itself considered, all Activity and Industry; the *Light* or *Wisdom* of that State will be the Conduct of this Principle, and *Love* is that which sweetens all; for it is, as such, the Satisfaction and Delight of what is so fully acted according to the Conduct of that State. All our Heaven-born Principles here are in their Infancy, and labouring under great Infirmities and Defects; no Saint on Earth is Wise, and Warm, and Strong enough for our determined Ministries and Services to the great *Jehovah*; and hence it is that holy Souls are call'd aside from us, to be prepared for the reassuming of their more serviceable Bodies for the Business of that blessed World before us. They that sleep in Jesus have dropt their sinful Imperfections and Infirmities with their Bodies; but they shall take their Bodies up again, without whatever may be Prejudicial to either Soul or Body. Christ is but here preparing for himself, but he will e'er long present unto him-

self a Glorious Church, not having Spot or Wrinkle, or any such thing; but that it should be Holy, and without Blemish, *Eph. v. 27.* And to present us Faultless before the Presence of his Glory with exceeding Joy is the peculiar Work of the only Wise God our Saviour, *Jude. 24. 25.* As to our *Bodies*, as we have borne the Image of the earthy, so we shall bear the Image of the heavenly; which mere Flesh and Blood can never do, therefore we must be chang'd. What's sown in *Corruption*, must be rais'd in *Incorruption*; what's sown in *Dis honour*, (for Mortality and Death are the Disgrace of humane Bodies) shall be rais'd in *Glory*; and what is sown in *Weakness*, (and alas how Feeble are the Powers of languishing and declining Flesh? And how unfit for Service or Delight)? It shall be rais'd in *Power*. Natural Bodies are for Animal Functions, but Spiritual Bodies are to mind and serve more Noble Purposes, *1 Cor. 15. 42, — 50.* Excellent Souls! Apt Bodies! Both inhabited by the Spirit of God! All in their proper Harmonies, Energies and Lustre! And as the Children of God and the Resurrection! Oh lovely Hope and Sight to behold such Multitudes of Mirrors with so much Faithfulness

ness, Constancy and Clearness, representing Christ's Image to himself, and to each other, and that without the least Deformity or Defect amongst them all !

6. Both Head and Members brought and kept by God himself together ; for he who hath raised up the Lord Jesus shall raise us up also by Jesus, 2 Cor. vi. 14. It ministers not a little to our Confidence to find Christ speaking thus, *I came down from Heaven, not to do mine own Will, but the Will of him who sent me, and this is the Father's Will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last Day ; and I will then raise him up,* John vi. 38, — 40. God's Power raiseth both. His Heart is in the thing ; his Wisdom fixeth on the most expedient Time and Way. His Faithfulness will see his Word and Promises fulfill'd, and he will make us meet with Joy, never to part again, Job 14. 14, 15, They long'd and will delight to see their Lord, and their Lord longs to see them ; and their God will take no small delight in seeing Christ and them together. Thou shalt call and I will answer thee : Thou wilt have a Desire to the Work of thy own Hands, said holy Job in the forementi-  
on'd

on'd Place. Our Lord is making all fit Haste to prepare for this general Convention ; he is not Slack concerning his Promise, as some Men count Slackness ; and if he stay the longer, that more might meet both him and us in his own Glorious Day, why should we think his Kindness the less for that, as if the Encreasing of his Kingdom could be the lessening of our Satisfaction ? We must not be Ignorant of this one thing, that one Day with the Lord is as a Thousand Years, and a Thousand Years as one Day, did we but well consider that all the Parts and Portions of Time have their proper Work assign'd 'em ; and that Time is always filling up with the Accomplishments of God's Will : We might hence easily infer, that God can have no Temptation to Impatience, nor we our selves receive any Prejudice by the seeming Delays of what we look for. Our God is always on his Way towards us ; he is but making all things gradually ready for the Solemnity of our Lord's meeting with us. That God who gave our Lord to us, and us to him, who rais'd up him to animate and fix our Faith and Hope in God himself, that God who gave his Spirit to us, and sealed us there-  
with



with unto the great Redemption Day :  
That God who hath fed and train'd us up  
by Truth : That God who hath exercis'd  
and improv'd us by special providential  
Conduct : Yea, that God who hath made  
Heaven for his, and his for Heaven,  
will take effectual Care to have all his Fa-  
mily brought together, he will see both  
Bride and Bridegroom in his own Pre-  
sence, and in their mutual Embraces there ;  
nor will he suffer the Body of his Son to  
want the least Member belonging to it.

*II. The Persons to be comforted by this  
Breast.*

1. They must themselves be seriously  
Christian, converted by and to the Chri-  
stian Faith. *If we believe* ; this Church  
was thankfully remembred for their Sound  
and thorough Christianity, summed up in  
Three considerable and comprehensive  
Topicks, *viz.* their Work of Faith, their  
Labour of Love, and their Patience of  
Hope in our Lord Jesus Christ, in the  
Sight of God and our Father ; whence  
the Apostle did infer their Divine Electi-  
on, *1 Thess. i. 3, 4.* where we may plain-  
ly see *Faith* forming them to Service,  
cutting out Work for them, and imprin-  
cpling

cipling them for Christian Usefulness and Employment. *Love* reconciled them to Labour, of which their Faith was as its Soul, *Hope* sprang from both, and was preserved thereby, and issued in Patience, as to waiting, suffering and acting; for it reconcil'd 'em to the Cost and Difficulty of their Christian Duties, and to the Delays of the Accomplishment of this their Christian Expectation; and their great Hope was the Son from Heaven, whom God hath raised from the Dead, even Jesus, their and our Deliverer from the Wrath to come. Now had they not entertain'd this Faith, what Comfort could it be to them to see deceased Christians brought with Christ again, to whom they were not suitable in Temper, Purpose or Behaviour, with whom they must not enter into their Master's Joy, and by whom they will be intimately despised and abhorr'd? God's Power in raising Christ is great towards his Believers, in that he prepar'd an Object, by this his raising Power, most worthy of our fixed Faith and Confidence, *Eph. i. 19,—23*. It will be a dismal Sight to see both Patriarchs and Prophets in the heavenly Kingdom, whilst the Spectators, though Children of the Kingdom, are excluded through their  
their

their Infidelity. It is unreasonable to expect deceased Christians to delight with us in Vanity and Folly; and if there be no Agreement, betwixt themselves and us in the same Christian Faith, wherein shall we place our Blessedness or Satisfaction at their next Return?

2. They must be Valuers of that Faith wherein their Christian Friends departed from 'em. They who lamented *Stephen's* Death must needs be Valuers of *Stephen's* Faith and Cause; and such their Character speaks them to be *devout Men*, Acts 8. 2. for God hath no Comfort in Reserve for Enemies and Reproachers of their Faith. What Peace in Prospect for those who rather ministred to their Grief, than to the Furtherance of their Christian Frame and Cause! Those who have made the faithful Followers of Christ, whilst yet amongst them, to bear their Christian Yoke with greater Heaviness, by breaking the Composures of their Thoughts and Spirits in the Solitary, Social and Relative Ways of Christ, such must repent of that Temper, Speech and Practice which Christianity resents, before they are or can be capable of this Consolation. How can Two walk or dwell together, except they be agreed? What Concord can there be betwixt Christ and  
*Belial,*

*Belial*, either on Earth, or in the Heavens? If we despised their Faith whilst they and we were here together in this World and Body, when they and we shall meet elsewhere, they and their Lord will intimately hate us, and be intent upon our Condemnation, and upon our Exclusion from their blissful State; for then they and we are to part for ever. They, whilst here Militant, lookt on their Faith as that which attemper'd them unto the Visions and Employments of the Coelestial State; and the very Frame which Faith had wrought in them made them disrelish and abhor the Interests and the Pleasures which Infidels most doat upon. If we then never did esteem that Principle in them which strongly prompted 'em to all their heavenly Labours, and Desires, and Hopes, what Comfort can it be to us to think that they are what and where we our selves never cared to be? What do we reckon on to find 'em when we meet? Approvers, or Despisers of our Aims and Tempers? God will bring Christ and them together as one approving and rewarding him and them: But with what Horror must we meet 'em, when we are sure to be detested and insulted by hem? 'Tis not the Vision of their Faces, without



without the same Conformity with them to Christ, that can either start or cherish Hope or Joy upon solid Grounds; but if their sound Christianity rendred 'em lovely in our Eyes, then the compleating of their Christianity will be the Advancement of our Social Joy, when met together.

3. They must have been Improvers of their Christian Helpfulness whilst they had it here, and serious Lamenters of the Loss thereof. Their heavenly Dispositions, their holy Conversations, their fixed Resolutions to go through what they undertook, as *Christians*, the grave-ness of their Spirits, signaliz'd by their undaunted Courage in encountering and conquering all the Difficulties and Enemies of their Christian Course; these were all Excellent, Exemplary and Encouraging in them to us. Their prudent Counsels, their faithful Watchings over us, and their provoking us to Love and to good Works, as in the Prospect of their and our great approaching State and Day before us, these all speak their Stay with us to be a Blessing, and their Removal from us to be a startling Stroak and Loss; see *Hebr. 10. 23,—25. and chap. 12. 1,—4.* They who observ'd their amiable

amiable and imitable Principles and Lives, and who do retain those good Instructions which they gave 'em whilst they lived with 'em, and so bemoan what by their Death they lose, cannot but so far be affected with the Loss, as to need the Succours and Refreshments of my Text. Let others mourn upon lower Grounds, and run to Creature-comforts, for their only Solace and Support ; or let 'em dissemble Sorrows in their Looks and Tongue ; what Breasts of Consolations can they meet with ? Or whither will they fly for Help or Cordials ? Only the holy Soul can intimately bemoan the Loss of helpful Friends to Heavenliness and Heaven. It was *Paul's* Appeal unto his Hearers for his Faithfulness unto them in their Soul Concerns, that made 'em so resent their Loss by his Departure from 'em, as to weep sore, and to take their leave of him with Bitterness of Soul, *Acts* 20. 35, —38.

4. Such as are weaned from this World so much, as that nothing else but heavenly Friends and Things can please them. They that are risen with Christ do seek those things which are above, where Christ sitteth on the Right Hand of God ; thither they send their Hearts, and

and thence they expect their *Life*, Col. iii. 1,—4. They that are after the Spirit do mind the things of the Spirit; and the declining outward Man with the Concerns thereof they value not, may but the inward Man, be renewed Day by Day. All things are counted Loss, may but Christ be known and won, and the Resurrection of the Dead attained unto. This is the Frame, and these the Persons capable of being comforted, when their Christian Friends are taken from them. There is a mighty Difference betwixt this and the succeeding World, betwixt our Militant and Triumphant State, betwixt our Friends in Heaven and Friends on Earth; and betwixt our own present and our future Selves. Had we no Hopes of our being raised and gathered up together unto Christ, how dismally should we look upon each other as dying Friends! With what Dejectedness of Heart and Countenance should we cast our Eyes upon the Corps, the Graves, the Tombs, the Coffins, of our dearest Friends! To be together for a while, and that a short while too, and then to meet with Shame, and to part with Horror to Eternity, could not but cause great Agonies of Soul; and when we are together, or are in

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Hopes of being so, delightful Conversation greatly depends upon excellent Tempers, great Accomplishments, and plentiful Accommodations. But where can these be met with but in the compleated Family of Christ? As our translated Friends are filling our Father's and our Master's House apace, so it is our richest and most sovereign Cordial that we are following them; and that our crucify'd and rais'd Lord is our full Evidence and great Security hereof, 2 Cor. 14. 14. The Spirit and Language of the heavenly World are not to be met with every Day, nor in every Place; and heavenly Hearts are not much pleas'd with earthly Things and Souls. When therefore here the Numbers of truly Heaven-born Soul's abate and lessen, the Hearts of the remaining Saints would swoon away and die, were it not for the joyful Prospect of the universal Meeting of all the Saints in Light. We who have known and relished their heavenly Temper, who have been edified by their judicious and savoury Discourses about our future State and Hope; we who have minded them, and followed them in their Gospel-conversations, may well take Sanctuary here, that Christ, and they, and we, shall be brought again together,



together, to more than all imaginable Satisfaction and Advantage, and there be fixed, where God, Christ, Saints and Angels are in all Intimacies of Communion.

5. Such as may hope for Heaven themselves. A heavenly Heart makes a sound Hope; and a heavenly Hope will make a sound Heart. A Conversation first in Heaven, and then the Lord reveal'd from Heaven expected with exceeding Joy. *He that believeth hath entred into his Rest.* What Cordial otherwise can it be to us, that they and we shall be brought unto our nearest Interviews to bid adieu for evermore? Oh, would it not be dismal to us, to have them to be Witnesses against us, and the Spectators of our Misery and Reproach, and so to be solemnly Disclaim'd, and sunk into the Depths of Darkness and Despair, there to be bury'd in Oblivion, and so to be everlasting Strangers to all the Works of God, and to the Openings of his Name upon his chosen Ones? Were we to be together in the same Glorious Regions, but in a contrary Frame and Temper each to other, they loving God, we hating him, they serving God and Christ, even with luxuriant Delight and Satisfaction, and therein pleased with each other, as concentred in this Work and

Joy, and our selves tormented with that Sight, and distasted with that Service, and shunn'd and overlookt by all therein, as Insignificant and Loathsome Wretches upon that Account, surely Hell would be the State, tho' Heaven it self should be the Place, where all both good and bad should be together. But alas there is no such thing. Malignant Souls and Dismal Regions best suit each other; and an absolute Exclusion from both the State and Place, where Kindness shines upon the Face of Majesty, and where God and Christ themselves shall manifestly be that World to his, which does most properly and significantly deserve the Name of Heaven, is the most fit and righteous Doom.

### III. *The Consolations to be derived from this Breast.*

i. Though they are fallen from us their fall is *soft*; they are but *asleep*, *Acts* 7. 60. Thus the Text Phrases it, *Our Friend Lazarus sleepeth*, but I go that I may awake him out of *Sleep*. Thus Jesus represented his Death as but a *Sleep*, *John* 11. 11,—13. they shall *rest* in their *Beds*, *Isa.* 57. 2. There the weary  
are

are at Rest, *Job* 3. 17. They are said to sleep in the Dust of the Earth, *Dan.* 12. 2. They had been fatigu'd with tedious Sufferings and Labours in this World; they had liv'd to know that Men of low Degree were Vanity, and Men of high Degree a Lie; and when laid in the Ballance altogether lighter than Vanity; and that encreasing Riches did not deserve their Hearts, *Psal.* 62. 9, 10. The utmost of their Experiences here prompted 'em to conclude Man to be vain, Riches uncertain, Time and Things transient and fluid, Worldly Friends carnal, false or weak, Relations a Grief or Scandal, Honour Precarious or Dangerous, their Bosom-friends but Mortal and Defective, Children the Care, Grief, Shame, or Fear of Parents, and in continual Danger of Lapses or Distresses, the Turns of Life hazardous, frequent and perplexing, and attended with great Snares and Trials every way, Enemies secret and open, crafty, malignant, numerous and potent, their very Souls too much infirm, disordered and defiled, too mean in Furniture, too slow in Motions Heavenward, too remiss in their Preparatory Work for Service and Felicity, and too unsuitable to their Advantages, Obligations

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ligations and Profession, Relapses frequent, Revolts abundant, Good Persons passing off apace, the Interest of God and Christ declining, Satan's encreasing, Christ's Members wandering, sleeping, swooning, or Scandalously contending, and that most furiously when in the Dark, Sins and Judgments swarming everywhere, in Churches, Families and Kingdoms; their Bodies, were continually liable to perishing by, and disadvantaged through many Sicknesses, Accidents and Pains, or tortured and wasted by sharp, yet needful, Discipline and Labours, anxious Solitudes, or disturbing Passions, enraged through our ungrateful Pains, or our defeated Aims and Hopes.

But now they are free from the Noise and Hurries of this World, insensible of what attends their Bodies, and unconcerned about the Affairs of Time and Flesh. *Some are fall'n asleep*, 1 Cor. 15. 6, 20. Some little Intermissions now they have of Animal Functions and Refections, and a Recess from what afflicted them in this their Pilgrimage, Race, and Warfare. They are retired from Humane Conversation and Transactions, both as to Civil, and Sacred, and Domestick Interests and Affairs; this is the State  
of



of our deceased Friends. The last Trump will awake them, and bring us all together.

2. Their Sleep is sweeter to 'em in that they sleep *in Jesus*, 1 Cor. 15. 18. Thus the Text assures us that it is, their Life is *hid*, not *lost*: 'Tis hid *with Christ*, for when absent from the *Body*, they are present with the *Lord*, 2 Cor. v. 8. and there they must needs be safe and easie. 'Tis hid *with Christ in God*, where their Repository is safe both for him and them, as he is their Hope and Head. 'Tis hid with God *in Christ*, (as one Copy renders it) and there it must lye too deep to be extinguished or prevented; and when God sends his Son again, then this Life will appear in its full Strength and Glory, Col. 3. 3, 4. When serious Christians die they are called home to Christ, Phil. 3. 21. The Dissolution of their Flesh is as the Emancipation and Advancement of their Souls. Naked they will not be found when thus by Death uncloath'd. Their heavenly House was not possess'd whilst they were in this Flesh, but greatly longed for; for this they were wrought, and, as the earnest of it, God had bestow'd his Spirit upon them, 2 Cor. v. 1,—5. Christ their inthroned Lord in Heaven receives their Spirits thither, Acts 7. 59. There they are under his

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Eye, upon his Heart, and in his Arms and Bosom, well entertain'd, employ'd, preserv'd, and improv'd for the Solemnities of his so Glorious and Solemn Day. They are in Paradise, in *Abraham's* Bosom, and there they will be ready to meet their yet Militant and Mournful Brethren in open Court, and in their Heavenly Father's House.

3. They that now sleep in him shall return with him when he comes in Glory, for in Christ they shall be made alive, but every Man in his own Order: Christ the First-fruits, afterwards they that are Christ's at his coming, and then will Death be swallowed up of Victory, *1 Cor. xv. 22, 23, 52,—54.* You will see them then in all their acquired Excellencies here; but very much improved, and in their Meridian Lustre and Perfections, far more delightful and obliging than ever heretofore, Knowledge more large and clear, Wisdom far more extensive and profound, Love more divinely Catholick, and kindly Fervent, and Life it self more uniform and energetical, and more expressive of its great Original, and of its heavenly self. Completed Saints will be a lovely Sight!

4. God will himself accomplish this,  
*Jude*

*Jude* 24, 25. And this makes the thing more credible and refreshing, *2 Cor.* iv. 13, 14. *Heb.* vi. 17,—20. Even that God whose Image they had once defac'd, whose Fellowship they were unfit for, whose Favour they were unworthy of, whose Service they were no way suited to, and whose glorious Presence they could not have endured to see. That God who could have justify'd all the Extremities of his Revenges on them. That God who did not need 'em, and never could have been obliged by 'em. That God who had bestow'd his Son upon 'em that he might redeem them, and reduce them to himself. That God who had effectually brought 'em unto Christ, and had cast 'em upon his peculiar Care and Conduct; 'tis he in whom, by prosperous Grace, they had placed their Confidence and Comfort, for whom they had borne and done so much through his rich Grace and Providence; through whom they were so mortify'd to this World, and rais'd above it, that he might make 'em worthy of his Kingdom and Glory; and whose Presence they so much esteemed, coveted, requested and prepared for, and from whom they derived their Loveliness and Love. That God who can do all things, and in whose Power it  
is

is to enable us, and enrich us, and to fill us to all the Fulness of God. This is that God that has engag'd himself to bring this thing to pass. He rais'd up Jesus from the Dead, and gave him Glory for the Establishment of our Faith and Hope; 'tis he who knows best what Heaven is, and what's most fit to suit us thereunto; and he who has our Head with him in Glory, and knows the Largeness of his Heart towards his Redeemed Ones; and what a Satisfaction it will be to Christ to see his Members and himself together? He will not fail to see this brought to pass.

5. Christ's Return, and the Return of those who sleep with him, have the same Grounds of Credibility. It was the Apostles Wonder that Christ should be preached as one raised from the Dead, and yet that any in the *Corinthian* Church should say, that there is no *ἀνάστασις*, or new State of Life; and infers many Absurdities therefrom, *1 Cor. 15. 12,—20*; And all his Commendation of God's Love in Christ to serious Christians would come to nothing, were there not this Salvation, *Rom. 5. 8,—10*. So necessarily doth the one infer the other. Christ's Incarnation, Death and Resurrection, were



were never intended to supply any Defects of Excellence or Happiness in the Eternal Word *as such*. It was for their sakes, not his own, that he became Incarnate, *Heb. 2. 9, 10.* It was the humane Nature which he came to dignify and exalt, and to make reputable in his Father's Eye, and in the Eyes of all those Favourites with him in Glory. His Undignity was indeed exceeding Rich, but it was to be both Serviceable and Communicable unto his Purchased Ones, and to make them more Receptive of his obtained Glory for them. What was the Business of a *Mediator* but to restore his Father and his Members to fixed and eternal Friendship? He was to treat with God for them, and with them for God, to bring God's Glory and their compleated Happiness into a fit and full Consistence each with other. It was his Business upon the Cross to atone for our Forfeiture of this happy State; and upon his Throne he testifies in Royal State both his Design and his Ability to see his Seed instated in their full Possession of their Inheritance in Heaven; which cannot be, unless and until they are raised from the Dead, *Rom. 8. 31,—39. Rom. 14. 9. Phil. 2. 6, 11. Heb. 9. 14, 15. Heb. 10. 17,—25.*

17,—25. What ! Will Christ have a Family without a Master ? A Throne and not be King, and have his Subjects without him ? Or a Head without its Body ? What ! Dear to him, and always absent from him ? Or through continual Defectiveness unworthy of him ? He Dear to his, and they to him ? He glorify'd in them, and they in him ? They both glorify'd in God, and God in them ? And yet not all appear and live together ? What ! Bride and Bridegroom always kept asunder ? Who can believe such Solacisms in Divinity as these ?

6. This general Meeting is design'd and promised to be for universal Satisfaction, *John* 14. 20. *John* 17. 24. God will then see with Pleasure the Works of his Hands in their Perfection, and to the Satisfaction of his own Heart. God's Love to Christ and all his Seed hath vast Dimensions, its Height, its Depth, its Length, its Breadth : And it will shew it self when, by his Grace and Power, Christ's Members are made fit to receive it in its Strength and Lustre. Love is a restless thing ; uneasy, as it were, till it hath shew'd and testify'd it self by doing and giving what it has long design'd to do and give. As to the Seed of God ;

his

his great Cost upon them, his great Care about them, and the Earnest of his Spirit in them, has wrought them up to such Desires and Endeavours, such Appetites and Expectations as never can be gratify'd with any thing short of this Resurrection State and Day. The Lord Jesus Christ having lov'd his own, cannot but love them to the End of Time, and in Eternity fill them with Demonstrations of that Love in its most Genuine Products and Effects. Then shall his Kindness break in upon them like the Breaches of the Sea. The Spirit of God will fill his Living Temple with his Glory, and feast them with the Entertainments of his Love, and dwell therein for ever. Angels will meet us readily, as their most valued Associates, and take great Pleasure in our Partnership with them in the pure Pleasures of their Joys. Then we shall meet our Lord and them, and they meet us with inexpressible Reciprocations of all endearing Love. All Things and Persons any way Offensive shall then be gathered out, and thrown aside for ever: No Falseness, Rancour, Partiality, Infirmary, Hazards, Evils, shall be met with there, *Mat. 13. 40,—43.* Then and there is it that God will not be ashamed to be called their God, and they themselves

themselves shall find no Cause to be ashamed of their Hopes and Services. Pleasure there circulates, and every Face and Tongue shall make us know the Difference betwixt the upper and the lower State.

*IV. The Faith which is to draw these Conclusions out.*

1. Our concluding that it was Christ our Head and Saviour who was raised from the Dead. For of the Seed of *David* hath God, according to his Promise, raised unto *Israel* a Saviour, Jesus, and this Promise was fulfill'd in Christ's Resurrection from the Dead, *Acts* xiii. 23, 32, 33. And it was for our Justification that he was raised again, *Rom.* iv. 25. A Thing which *Paul* thought Memorable, *2 Tim.* ii. 8. Now Christ is here no private Person, and so not unconcerned about us. He was his Father's Representative and Voice to us; and the whole Compass of his Mediation was all emphatical Language unto us; and hereupon we find him on Record set before us as our Prophet, our Priest, our King, the Captain of our Salvation; and he is set before us as under Characters and Titles of



of great Importance unto us. He was not to rise alone, but as the First-fruits of them that sleep; he was not rais'd to go to Heaven alone, there to abide for ever without his Members. He is not a raised Enemy, to tread us down like Straw for the Dunghil. He will not return to our Destruction, as he is not rais'd for our Discouragement. Certainly he who was here, whilst on Earth, so very Tender and Compassionate, will not return from Heaven to lay those Expectations Desolate, which by his Word and Spirit he had Rais'd and Cherished in us. He is no Stranger to what concerns his own, their Duties, Burthens, Dangers and Temptations; their Adventures and Performances he clearly knows, and he intends when he returns to take such solemn Cognizance thereof as to make them sensible that he was ever mindful of them, and will then requite them to and beyond their Hearts Desire and their Hopes. He will then appear no impotent Undertaker. All Power will then be in his Hands, all Enemies under his Feet; all that afflicted us carried off, and the whole Universe at his Command; and all the Treasures of God's Blessings thoroughly left with him, to be dispos'd of

of then as he sees fit, for all the Glories and Delights of Eternity are absolutely left with him, to be dispenced by him as he shall then think fit. And who more likely to receive these Blessings than his own Body, and approved Favourites? And then he will make it Evident that the Concerns of all that followed him indeed were heartily espoused by him; and that he could not be Defective nor Defeated in his Espoused Management of their Affairs. And here consider well *Heb. ii. 9,—18.* 1

2. God rais'd him up as approving this his Design; and that he might be able to save to the uttermost all those that come to God by him, *Heb. vii. 25.* Had not God liked this his great Undertaking, and had he not resolv'd to let him see his own Complacency in this his great Undertaking, the Pains of Death had not been loosed, nor had it been impossible for Christ to have been detained therein; but we find it otherwise in *Acts ii. 24.* And it appears expressly to have been the Ground of Christ's so glorious Exaltation that he had made himself of no Reputation—*Phil. ii. 6,—11.*

3. That this be credited at the Heart, and set against all other Sorrows and Discourage-

Discouragements, *Rom. x. 9,—13. John xiv. 1,—3.* At this my Text looks fully ; and this Faith is our great Preservative and Cordial. This is a Truth so necessary, awful, useful, and delightful, as that to let it lye neglected cannot but be our great Reproach and Damage. This Article, if well considered and improved by us, cannot but quicken all before it. This Truth, thus manag'd by us, will put strange Life into our Thoughts, Words, Looks, Prayers, Praises, Thanks, Purposes, Comforts, and Christian Practices ; and by this we may be able to govern and moderate our Sorrows.

4. Our crediting this Article wants not its cogent Reasons, for it is evidently what God himself has spoke ; and shall he not perform it ? Now God hath signify'd this his Purpose about Christ's Resurrection and Return in Typical Notices and Resemblances, as in *Isaac, Joseph, Jonas, &c.* and by Prophecies, as *Gen. iii. 15. Isaias liii. 10. Psalm xvi. 10.* with *Acts ii. 30,—32.* and *Psalm ii. 7.* with *Acts xiii. 33.* And then, in promissory Assurances, compare *Isa. lv. 3.* with *Acts xiii. 34.* And credible History assures us of Christ's Resurrection. Now it was

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greatly evident; both to Friends and Enemies, that the Earthquake shook the Sepulchre, that the Angel removed the Stone, that the Body of Jesus was taken from the Grave, when as the Grave-cloaths were yet left behind; that the frightened Soldiers left the Sepulchre, and made most pitiful Excuses for themselves. We are told that Christ appeared frequently, and to many, and prov'd himself Alive to them after his Passion by manifold infallible Signs and Evidences, and was seen of them Forty Days, *Acts i. 3. Acts v. 32. and Acts xiii. 30, 31.* With what Absurdities doth the Apostle load the denial or discrediting of this Article? As, what has Religion to encourage and enforce it, if Christ be not risen? For then there is no Resurrection for the rest of Men, and so the Dead in Christ are perished, the Apostles were false Witnesses, and their preaching was in vain, our Faith is vain, we are yet in our Sins, and those that live to Christ are, here, most miserable and forlorn, and all the Sufferings of Saints and Martyrs are but the Sacrifices of deluded Fools. Yea, further, hath God attested Lies by Miracles, and by the Effusions of his Blessed Spirit, and can such a Fallacy bring such Multitudes unto such unimitable



unimitable and unparallell'd Excellencies and Performances? But the Absurdities consequent upon the denial of this Article are too gross, and too many to be mention'd now.

V. *Inferences.*

*Inf.* I. How much is it in God's Power to befriend the Sons of Men? He that hath rais'd up Jesus Christ, can also raise us up by him, *2 Cor. iv. 14.* What can stand before him, who is able to loose the Bonds of Death? It's in vain to plead the Dissolution and Dispersion of our Dust if once Omnipotence undertake its Resurrection. Who can dispute or stint the Power of God, seeing this Instance and Monument thereof, *Christ raised by his Father's Power*, is fixt upon Record to shame or cure our Infidelity? *Eph. i. 19,—23.* This Article gives us the just Measures of our Faith, and a strong Argument to build and bear our Hope thereupon. Had *Abraham* liv'd to see his Lord so powerfully and triumphant-ly raised up and glorify'd, what Wonders would his Faith have wrought, which did advance itself to such an exemplary and awakening Pitch, un-

der such infant Apprehensions of but the Dawnings of this Victorious Day? *Heb. xi. 17,—19.* Omnipotence cannot be baffled nor obstructed in its Enterprizes. If *that* once undertake the Exaltation of the meanest Person, it will appear and act above the Challenges and Strength of Death, and of him who hath the Power thereof. We see Christ brought as low as Earth and Hell could lay him: And yet tho' they had slain him, and laid him in his Sepulchre, and kept him as close in Prison as humane Policy, Providence, and Strength could do, however God releases him before their Faces, and against their Wills, and shames their Guards and Consultations by the reviving of our Lord. Now we may plainly see where the Power of Life and Death, and where the Keys of Heaven and Hell, are lodg'd. And may not this greatly invite and encourage us to covet and endeavour an Interest in the Almighty God? And only to be Solicitous about Protection from him? And to conclude, that no Thing nor Being can befriend us like himself? We see the Powers of Earth and Hell, like the Centurion's Servants, cannot do any thing by Prerogative, but by God's Order or Permission from  
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on High. Death sows to Immortality ; it cannot detain its Captives ; and all the Infirmities of Humane Nature are ended by its Fatal Stroke. The Seed is cast into the Earth, not to remain and perish there, but to appear again with its determined Improvements ; and as its Resurrection shews God's provident Kindness to our Animal Selves, so by the Resurrection of our Lord God shews us to what Degrees of Favour he can exalt and entertain us. For if he enterprize our Good, all Adversaries and Difficulties fall before him, and they will but aggravate and illustrate the Kindnesses and Blessing which he designs to shew and give. What Man can read without a Transport in his Spirit what the Apostle tells us in *Rom. viii. 31,—39*. All Difficulties and Enemies seem'd trivial to him, whilst in his solemn Contemplations of what the great God had done, in raising Jesus from the Dead.

*Inf. II.* How wisely has God laid the Contrivance and the Design of our Reducement to himself ! How does that Wisdom gloriously shew it self, to the Conduct and Disposal whereof we may safely trust our selves, *1 Cor. i. 30*. The Way of our Salvation was contriv'd and

carry'd on by him who worketh all things after the Council of his own Will, *Eph. i. 11.* A Grain of Mustard-seed is but small, but yet 'tis quickly ripen'd into a great and useful Tree, *Mat. xiii. 31, 32.* Great is the Mystery of Godliness, and Great are the Articles of Christian Doctrine, which are as the Life and Soul of Godliness. 'Tis said concerning Christ, that the bruised Reed he should not break, and the smoking Flax he should not quench, till he send forth Judgment unto Victory; as in *Isa. 42. 3.* with *Mat. 12. 10.* meaning thereby the Exquisite-ness of Wisdom in the prudent and prosperous Management of this great Affair, in saving us to the uttermost. The Design was deeply laid, and carry'd on with wonderful, but yet successful Secrecy and Silence, that he might surprise the World with the sudden and powerful Subversion of the Devil's Interest and Kingdom, and our full Rescue from that Death, of which before the Devil had the Power. What more becoming God! What more expressive of his gracious Wisdom, than that the Serpents Head be broken in and by that Nature which he once prostituted to his own revolted and malignant Will! He

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little thought when he had attempted Man's Destruction at the first with such Success, that so many Sons of *Adam*, as through his Subtilty, were banish'd from Paradise, should reach a better State and Kingdom : Or that his deep and so successful Project should be thus utterly defeated. What ! Must the great *Goliath* fall by such a Stripling in Appearance ? Or must the roaring, raging Lion lose his Prey by such a Stratagem as this ? A poor Lamb slain, and afterward enthron'd, and made the Inheritor of everlasting Praises ! And must this Kingdom fall by the Advancement of a Stone rejected by the Builders ? What ! Must a Babe in Swadling-cloaths, lodg'd and us'd so meanly at its first Entrance into a captivated and disordered World, train'd up under such severe afflictive Discipline, and entertain'd and treated with Rage and Scorn destructive to his Life and Comforts here ; must he I say become the Prodigy of successful Counsels ; and in such deep Designs, and by such unlikely Methods in Humane View, supplant the Triumphs of this early Reach of Darkness ? And yet we see a Stone miraculously cut breaks all in pieces, and it self abides for ever, *D. ii. 44, 45*

The mighty God, who pitch his Tent in frail and despicable Flesh, and thus, behind the Vail, carried on his wife and deep Design by slow and secret Grapplings with all the Sights and Fury of the Serpent, hath now advanced his Tent to Heaven, and thence declares the comfortable Issues of what he undertook and underwent below. Satan had all Advantages on his side, as far as Man could see, to stifle the first Motions of our Hopes and Help. The Reins of Power, the Reach of Policy, the Strength of Interest, and Acrimony of enraged Malice, were closely twisted, smartly us'd, and indefatigably followed; so as that the Prince of Life even poured out his Soul in Tears and Blood, and by the Hands of Cruelty at last he was thrown amongst the Dead, that from his Cross and Grave his Life and Glory might commence; and from the very Inwards of Destruction he might derive, and lay, and fix the strong Foundations of his Eternal Victory and Triumphs. And if the Fruits and Blossoms, and the Roots of Satan's Councils, when at the best, are crushed and blasted so effectually, it is enough for us that this great Wisdom undertakes our Cause and Cure. 'Tis not the meanness

meanness of our present State, nor the Dust whereinto we are to be resolved, nor the Grave wherein we are to be lodg'd, nor all that Satan and his Agents can produce against us, and charge us with, can keep us from the Glories of this Resurrection State, seeing Divine Wisdom is concern'd to bring us off so honourably as to have its *Euge* and Reward.

*Inf.* III. How little Cause have we to doubt of a better World and State than this? *Heb. ix. 15.* If Christ be preacht, and *we believe* that he arose from the Dead, why should we think or say that there is no Resurrection of the Dead, *1 Cor. xv. 12.* The Gospel puts it beyond doubt that our Lord and Saviour Jesus Christ hath abolish'd Death, and hath brought Life and Immortality to Light, *2 Tim. i. 10.* And by Christ's Resurrection are we begotten to a lively Hope of an excellent Inheritance in a future World, *1 Pet. i. 3,—9.* 'Tis plain by sad Experience that the delightful Element of Purity, Peace and Holiness, is not below. Christ's Kingdom is not of this World, nor is his Glory so. He had not been transplanted, had such a Stage  
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of Vanity, and Theatre of successive Alternations and Vicissitudes of Good and Evil Things and Beings, as this transient and polluted World been better than the Place and State to which he went. By that Inheritance entail'd on him, God need not to be ashamed to be call'd his God, for having rais'd him from the Dead, he set him at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come, and hath put all things under his Feet, and gave him to be the Head over all things unto his Church, which is his Body, the fulness of him that filleth all in all, *Eph. i. 20,—23.* And could all this be meerly or mainly with reference to this present World? The Vintage is above with Christ. The Kingdom is prepared for us, and not as yet in our Possession. Christ could not be abused and satisfy'd with Dreams and Shadows: Nor cou'd his faithful tender Heart impose upon those Souls for whom he dy'd and lives again. 'Tis plain and clear that our exalted Head is call'd *the Light of Heaven,*



ven, Rev. xxi. 23. *Our Life in Heaven*, Col. iii. 3, 4. *Our Hope from Heaven*, Titus ii. 13. Phil. iii. 20. *Our Plea for Heaven*, Heb. ix. 15. *Our Way to Heaven*, John xiv. 6. *And our Security and Head in Heaven*. And surely, were there no such State as that to come, the whole Frame of our Christianity would shake and fall, and all our Motives and encouraging Hopes to cherish Holiness would be a Fundamental and most Abominable Cheat. Our Nature is exalted in our Head, to draw us after him to those rewarding Joys which far exceed all present Apprehensions and Reports. We are sure Christ was far better able than our selves to tell which State was most desirable. He knew where All-sufficiency would most pour out it self upon himself and us, to overflow us with the most vigorous and refined Joys and Love. He knew where fullness might be had, without any dangerous Gluts and Surfeits; and where God's Image, Presence, and Favour, would be found most conspicuous, intimate and powerful. And if Christ be possess'd hereof in Humane Nature, we were not design'd, nor was Christ sent to let us perish here. How can it be  
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imagined that God should be at such vast Cost for nothing? What Design could there be in sending Christ to visit us in our own Nature, to let him feel his Nails and Spear, and to suffer him at last to be transmitted to the Dust, and then release him, and send him back to tell so many of another State, and in the view of Chosen Witnesses to take him up to Heaven, were it not to assure us that our Eternal State shall be with him elsewhere? He could not stand in need of sensual Pleasures. Below he scorn'd 'em, in Heaven he is above them. He did not need our Flesh and Nature to converse with Spirits in. He did not drop our Nature, like the Prophet's Mantle, as he went up to Heaven, because therein he lives for ever there. Nor could it be grateful to his Tender, Wife, and Holy Heart and Nature, to put us off with meer Delusions. 'Tis no Delight nor Gain to him to abuse our Hopes and Thoughts. God did not raise him as a Spectre, nor work such Miracles so great and many to prove Christ risen from the Dead and glorify'd, as Seals to Lies and Falshoods. And if Christ died and rose again,

again, indeed to an Immortal State of Glory, was it to sit alone? Did Christ become our Kinsman, and dignify our Nature, that so our thereby raised Hopes and Expectations might turn to our Reproach and Loss? If not, another State, much better than what we have at present, may be concluded near and certain. And if Religion, by Divine Order in all its Principles, Hopes and Exercises, be to depend upon this Article of Christ's and our Resurrection from the Dead, surely whatever proves the one, must needs infer the other. For since our Lord is rais'd and glorify'd, and hath dispatched such clear and rich Intelligence to us, that he is Inthron'd in Heaven, both reaping and improving the Blessed Consequences of his own Cross and Glory, both for our Interest and Satisfaction, and gives us all Assurances that he will fetch us to himself, 'tis beyond Doubt that greater things than what we hope for here may safely be depended on by us.

*Inf.* IV. Then what are Death, the Grave and Hell, but vanquish'd and disarmed Enemies? *Rom.* vi. 9, 10, 23. *Heb.* ii. 14, 15. Oh how discouraging was

was it to all Hopes and Holiness, to see and feel the Devil rage so uncontrouledly, to see Men die so fast, and rot so much, and perish under the sensible Expressions and Effects of their great Ruler's Indignation, to have no Hope in Death, but to be forced to entertain it, and receive it as their sad Transmision to the Captivity and Tortures of the burning Pit! But when we see the Sting of Death pluckt out by the clear Prospect and kind Assurances of a succeeding Life of Everlasting Joys purchased, possess'd and promised by such a Relative and Friend as Christ, and that when in all the Triumphs of his Glory, to those whose Hearts and Lives are now in Motion, and directed towards their reconciled God and Father in his indeared and exalted Son, we may be then convinced and perswaded that it is worth our while to be most serious Christians, and chearful Servants to our God, seeing our Hopes and Confidences are revived thus. For now both Death and Hell are rather to be *Despised* and *Insulted* by us, than to be *Formidable* to us. The Conquest of our Head over our greatest Enemies insinuates and infers most



most certain Victory to all his faithful Members too: And when our Enemies Rage is evidently beyond their Strength, we may go on in this our Hope, and prosper.

*Inf. V.* How pleasant may it be to us to find our Nature, tho' once revolted, yet so dear and welcome to its God? Christ in our Nature is in Heaven, and so the Throne of Majesty and Mercy remain no further inaccessible. We may behold our God and Live. Draw near to him even in the presence of his Glory, and thence fear no Repulses. We are not called to the Burning Mount, but to the New Jerusalem. Our Nature is in Heaven, and glorified in our Lord, to introduce our Persons thither. But had God been implacably averse to the Advancement of our Persons, all this had not been done, to Dignify and Advance our Nature in our Sight. That Hand which rais'd our Lord up from the Dead, and thus exalted him on high, in trusting him with the Key of Death and Hell, is a refreshing and emboldening Explication of God's kind Heart towards us. For this assures us that God both is, and is resolv'd to be Propitious

pitious to Man, and thereupon to make and do him good. Christ exalted, *as the sure Mercies of David*, proclaims Forgiveness, and Recovery, and compleat Happiness for ever; it being evident that our Tortures and Reproaches, if we belong to Christ, did not require the Exaltation of our Nature in another's Person, *Acts* xiii. 34,—39. In Christ God carry'd Humane Nature through many Oppositions, Hazards and Discouragements, to wonderful Rest and Honour: And notwithstanding all the Disadvantages, Strokes and Terrors of Life and Death, God is resolved that all shall be swallowed up of Immortality and Victory at the last.

*Inf.* VI. How provident is God for us, in raising up his Son on our Behalf to mind our Interest in the Future State, *Heb.* vii. 25. *Heb.* iv. 14,—16. Both *Moses* and the Prophets did attest this comfortable Truth, that Christ should rise again to shew us Light, *Acts* xxvi. 22, 23. And the Belief of this great Truth is made the great Condition of our Salvation, *Rom.* x. 9,—13. And therefore all Discouragements arising from our intimately

mately bewailed Imperfections are hereby vanquished, in that another, even *the only One of God*, is thus Capacitated and Deputed for the Accomplishment of our Conduct and Acceptance. God hath laid Help on One that is Mighty, that our Despondencies might be prevented; and Christ exalted must be our All in All. Nothing can be performed or expected by us but through Christ.

*Inf. VII.* How great is the Pleasure of our God in the reviving of Religion in this World! *Psal.* 130. 4. For by this Monument and Instance of his mighty Power in raising Jesus from the Dead, he hath shewed us what we must again attempt to be, and gives us great Encouragement to endeavour after it, *Phil.* ii. 5,—11. *Acts* xxiv. 14,—16. 2 *Cor.* v. 14, 15. Heaven is not the Period, but the Perfection of Religion. There it hath reach'd its Zenith, and there 'tis fixt in its Meridian Glory. 'Tis there that God has the full Enjoyment of his own, and actually inherits the Services, Praises, Thanks and Adorations of his Well-educated Ones by Christ. Christ as God's faithful Servant having compleated all his Work and Trust without the

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Vail, was rais'd again, to shew to all that it was not in vain to serve the Living God: And even within the Vail he lives to God; and he will come again, and bring his Holy Ones with him from Heaven, and gather up his Saints from hence with great Solemnity, to let all see the Beauties and Advantages of compleat Devotedness to God. We hereby see that Holiness is such a Beam of Excellence, and such a Transcript of Divinity upon the Heart and Frame of Man, as that it takes God's Heart exceedingly where-ever it is. For this Blessed Hope is entail'd upon and confin'd to Holy walking, *Titus* ii. 12,—14. Let us then throw our Weapons by; and, being thus encourag'd with the Prodigal, return to God, *Acts* ii. 38. *Acts* iii. 19. 'Tis one great Use which we must make of Christ's Resurrection and Return, that as Christ was rais'd from the Dead by the Glory of the Father, or (as it may be rendred by the Father of Glory) so also we shall walk in newness of Life. For we are to reckon our selves, by Obligation, dead to Sin, and alive to God, through Jesus Christ our (rais'd) Lord.

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*Inf.* VIII. How greatly hath God thus assur'd us of all things needful for us, both as to this and to the other World? *Phil.* iv. 6, 7, 19. *Heb.* iv. 14, —16. *Heb.* x. 19,—22. *Rom.* viii. 31, —35. We may now address our selves with Boldness to the Throne of Grace. We need not fear Repulses to us in our Approaches and Requests to him, to ripen us for our joyful Meetings with him, our raised and returning Lord from Heaven. All things are *Ours*, and we are *Christ's*, and Christ is *God's*, 1 *Cor.* iii. 21,—23. Majesty shall not now discourage us, for Christ our Mediator is with God; and God hath promised, and designs a solemn Meeting of both Head and Members in the presence of his Glory with exceeding Joy. From Christ our raised Head we shall derive Assistances for all that our Militant State requires: He will vindicate our Right to Heaven, and our liveliest Hopes thereof. We shall have full deliverance through him from both the Sting and further Stroke and Victory of Death. We shall be all Life and Liveliness when he returns; and all the intermediate Afflictions shall be attended with all fit Succours and

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ports, and issued in a Glorious Rescue from all further Fears and Touches of them, *2 Cor. iv. 8,—18.* The Pride and Power of every Cheat and Snare is broken by the *Assurance*, and will have its End by the *Appearance of a greater Glory.* For now it's manifest that Holiness is our Work and Interest, Sin is our Snare and Burden, the World is our tedious and probationary Pilgrimage, and Heaven our Home and Rest, *Phil. iii. 20, 21.* Satan is but a baffled Adversary, and Christ our Lord has fixt his Foot upon his Neck, never to let him rise again. And it is no small Addition to our Confidence and Joy that Christ our raised Friend must be our Judge.

*Inf. IX.* How steady may the Consolations of a Christian be? *Heb. vi. 18,—20.* Would God exalt his Son for him to forget his Friends? The God and Father of our Lord Jesus Christ is in him, our God and Father too: So as that his Throne in Heaven, and his being revealed from Heaven, can never shame our Hopes, and therefore need not starve our Joys, *John xx. 17. Luke xxiv. 52.* The Sight of Christ at God's Right Hand imprest a Glory  
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upon *Stephen's* Countenance, whereby the cheartfulness of his Heart appear'd, and Christ's abetment of his Cause and Carriage, *Acts vii. 55. Acts vi. 15.* Christ is our Breast of Consolation, the Root of Life, the Basis and Pillar of our Hope, whence he is call'd *our Blessed Hope*, *Titus ii. 13.* Christ in his rais'd State both shews his Wounds, and pleads his Merits for the good of his Members. And he is there preparing Mansions for the Eternal Residence of all his faithful Followers with himself in Glory. Wing then your Hearts, and act as those who have the richest Joys set in the clearest Views which Faith and Hope can have below, and live above the Checks and the prevailing Influences of all visible and sensible Discouragements from what you can possibly fear or meet with whilst in Flesh. Christ's first Lifts were at the raising of your Faith and Hope, through the Resurrection of your Lord, that so the Joys that were to spring therefrom might be the Earnest of your approaching Vintage: But his next Lift will bear up all to Heaven, and fix all there for ever, *1 Pet. i. 8.* Our Title is sure, in that our Head is in the

actual Possession of our entailed and expected Heritage. It was a witty and emphatical Expression of *Tertullian de Resur. Carn. Cap. 51. Quemadmodum nobis arrhabonem reliquit, &c.* As he has left us an Earnest, (*viz.* his Spirit) so he hath taken from us the Earnest of the Flesh, and carried it into Heaven, as a Pledge that some time or other the whole shall be brought thither. May not our Hearts well then rejoice, and our Flesh rest in Hope, and our inward Man renew its Strength from Day to Day, in hope of what they shall obtain when Christ appears? Was not the Heart of our ascending Lord inflamed with Love to his? And hath it lost its Fervour by the Way? He was raised up, and went to Heaven to Minister within the Vail for us, whose Throne and Presence there is a most powerful Plea for us; whence we are said to have such an High Priest, *Heb. viii. 1.* And his Possession and Prerogatives are the Security and Treasury of our Joys. And shall we thus disgracefully reflect upon our Head thus raised and exalted; and in such near, and dear, and sure Relations unto us, as to expose our Joys to the Reproach and Scorn of being languid and ungrounded?



grounded? Christ's Joys are high, but they are ours. His Trust is great, but it is for us. His Kingdom is an everlasting Kingdom, but it will not please him to be always or long there, without the Presence and Possession of his acquired and compleated Subjects. For surely he who came from Heaven to dwell in Flesh and Die, that he might purchase us to himself to be his peculiar Ones, will also come e'er long from Heaven, even in his glorified Humane Nature, to perfect our Salvation, and so to take us with himself to Heaven. Greater Security cannot be had for our approaching Happiness, nor better Provisions for our present Satisfaction and Support, than what thus issues from the Belief of both our raised and returning Lord.

Several other Inferences might have been drawn from this so pregnant Text, which I pass by, and therefore now I shall direct my Errand from the forementioned and considered Truths to Three Sorts of Persons. 1. To Unconverted Sinners. 2. To Cordial Serious Christians. 3. To Exercised Christians in the House of Mourning.

I. *To Unconverted Sinners.*

This Text can bode no Good to you whilst you abide either obstinate Enemies, or wilful Strangers to serious Christianity, 2 *Theff.* i. 6,—9. *Eph.* ii. 12. Consolations of the Text are great and rich, and will be very grateful to *fit Recipients*, who are capable of such Antidotes and Supports as you are not yet receptive of. For what is Light to the Eye that is either Blind or very Sore? What are Melodies or Sounds, though exquisitely fine and grateful to the prepared Ear, to you whose Ears are Deaf or Heavy, *Acts* xxviii. 25,—27. *Acts* xiii. 45, 46. When Prejudice blinds the Eye, and stops the Ear, when Hearts are obstinately fixt upon their Idols, what Hope, what Help remains for such? They are alienated from the Life of God through Ignorance that is in them, because of the Blindness of their Heart; and being past Feeling, they have given themselves over to Lasciviousness, to work all Uncleanness with Greediness. Till these have put the old Man off, with all the Relishes and Conversation where-with their deceitful Lusts are entertain'd, and

and till they be renewed in the Spirit of their Mind, and have put on the new Man, which after God is created in Righteousness and true Holiness, 'tis of no comfortable Consequence to them what Cordials and Supports a Gracious God vouchsafes to serious, when afflicted, Christians. If unconverted Souls part with their near and dear Relations, either they are Persons *like themselves* in their Estrangement from God and Christ, or they are *otherwise*. If their deceas'd Friends be of the Character and Kidney of the *former Sort* of Persons, (*viz.* such as have no Heart for Christ, nor Interest in him, nor well-grounded Expectations of good Things from him when he comes again ) all that can be said is this, that they are got to Hell before themselves; and that when they meet again it will be to upbraid, abhor, and curse each other, and so to sink together into that forsaken State, where neither Mercy, Hope, nor Help are to be found for ever. Methinks the Tombs and Hearses of these forsaken Persons are the most dismal Spectacles on this side of Eternity; and their Tomb-stones can deserve no better Epitaph than this, *Here lyes the Dust and Corps of those Persons whose Souls were Loathsome*

*Loathsome unto God whilst in their Bodies here, and are now more Abominable to all the Inhabitants of Heaven than here the Stenches of their rotting Carcases could be to Men.* What can their Interviews do at the Left Hand of Christ, or in the Regions of Eternal Horror, but awaken their Self-tormenting Consciences to their own Personal and mutual Reproaches and Revenges? For they will then remember, either their gross Neglect of mutual Duties so necessary to a better State of Things and Beings, or with the greatest Keenness of Resentments afflict themselves for their reciprocal strengthening of each other in their Sins. But if their departed Friends and Relatives get safe to Heaven, what can those wretched Miscreants which they left behind them look for at their meeting next, but to be rejected and disown'd with their full Consent and Approbation.

## II. *To Cordial Christians.*

Let not your Hearts be troubled, you have both glorious and comfortable Things in view; you have both the Father and the Son to trust to; and when God sends his Son, it is to fetch you up to him;



him ; where you and all your Christian Friends shall meet together to rejoice eternally. If the *Expectation* yields much Comfort, what then will the *Experience* do ? You may mourn at present, but it must be *in Hope*, and that *Hope* may have its Joy. You lose not one another when you part ; and tho' some get the start, yet all will follow. Consider will, (1.) That parting Work is no unusual thing. It is what has been, is, and will be always known, till Time it self be known no more. All must die ; it is the common Gate through which all are to enter into Heaven. The best and wisest Men are but to act their Part upon the Stage of Time, and so withdraw, and others follow them in their stated Courses ; and if the Partners with you of your Faith, and Hope, and Holiness, and Joy, drop down before you, you are to be fetcht down after them, in that it is determined for all to die. Therefore you cannot say that God forsakes you, or neglects you, because your Christian Favourites are removed from you. Consider, (2.) Death makes no Difference in its Strokes betwixt the Flesh of Good and Bad ; no, nor of the Best and Worst. The best Man may be carried off

off by the severest Agonies and Tortures; they may fall in Battel, waste in Consumptions, be wrackt by Strangury, Stone and Gout, perish by Flames, be burnt up with violent Fevers, and pestilential Diseases; what are those Accidents of Humane Life, which may not fatally affect the choicest Worthies of the Living God, so as to fetch them hence thereby? Dark Dungeons, loathsome Prisons, howling Desarts, hungry Belies, naked Backs, yea, and all Luxury of Distresses, may here betide the Heirs of Heaven. How many holy Widows, Orphans, and helpless Persons, has God made before this Day, by ordering Death to loose the strictest Bonds of Friendship and Relation that ever here were known? So that such Exercises are but a common Lot, and are accordingly to be lamented. Consider, (3.) That God has done more for you, and hath left more with you, than he has taken from you. Was it no Kindness to you to be acquainted by his Son with Immortality and Life reserved for you in the Heavens? Was it not great that God has entituled you thereunto by Covenant? And that he has imprincipled you for Heaven by attempering you thereto? Was it no valuable Merrey to  
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you that he snatcht and rescu'd you from the Powers of Powers, and that he translated you into the Kingdom of his Dear Son? Can you account it mean that God has seal'd you by his Spirit to the Adoption and Inheritance of Children, and that he has given you so much Ground to hope, that you, and those whom you so value, are but parted for a while, to meet again in your Inheritance with the Saints in Light? And as to what is left with you, have you not yet delightful Relatives and Christian Friends abiding with you, under the Government and Conduct of the same Lord and Head with them? Do you not yet abide in the rich Pastures of the Living God? Are you not in the Land of Vision? Have you not many Plants of Paradise about you growing up hopefully under the Care of Gracious Providence, and the ripening hopefully by heavenly Dews for Glory? Have you no remaining Benefit by your Remembrances of, and Reflections upon the Merciful Advantages which you had by the Deceased whilst continued with you? Have you not all things left with you pertaining unto Life and Godliness? Must these things therefore be forgotten? Or must the

the Removal of your endeared Ones divert you from those noble Soul-enriching Thoughts, which all your Discoveries and Experiences, from your great Lord and Friend in Heaven, would be continually ministring unto ? How can it be accounted for to God, that all your Christian Benefits, Means, and Helps, should be forgotten, and not delightfully be consider'd and improv'd, because one Blessing is removed from you ? And let it not be forgotten, (4.) That there is an approaching State and Day which will remove what lyes so heavily now upon your Hearts. You now lament her whom you shall see again, not labouring under such Agonies of Soul, ( which were once as Pangs of Travail to her, in order to a grateful Birth, even a *Christ formed in her* ) nor under such Infirmities of Body through which she tediously past to her now bemoaned Dissolution ; mournful indeed to others, though not to her. We know not yet how her departed Soul is entertain'd ; but it is with the Lord, who bought and loves it, and does entertain it as his own. This Soul shall be embodied again, and brought to open View, enrobed with the Glories of her raised State ; and she will come accompanied with many Myriads  
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of compleated Beauties, which will all appear more lovely and delightful in our Eyes than our most valued Relatives and Friends were ever here. Let then the Prospect of that blessed Sight and Meeting be as our Sovereign Cordial to preserve us from unfit Dejectedness under our present Stroke and Loss. How beautiful soever we may see her, with all the Monuments of Grace and Glory in that Day, yet he, that brings her and therest with him, will appear Glorious beyond them all, for he in them will come to be glorify'd and admir'd, *2 Thess. i. 10, 12.* And they all even then will not be so grateful to us, because of their Relation to and Intimacy with *us*, as because of their then so accurate Resemblance of their Lord. Consider, (5.) That we must follow Christ, and her, and all God's blessed Saints, in the same Way to Glory, *John xii. 26. Heb. vi. 11, 12.* As God by Christ hath made the same Provisions for all that are determined to Glory, to make them Partakers of the same Divine Nature, and to make them escape the Corruption that is in the World through Lust; so hath he given the same Directory to us all, and hath consigned to us the same Duties, through the Discharge whereof we are all ordered to pass to Glory.

Glory. Slothful we must not be, though God need us not. Great is the Work that is upon our Hands ; yet such it is as every way becomes, must needs delight, and will ennoble and enlarge our Souls. Activity is their very Being, Order is their Beauty, and a free Vivacity is their Ease and Pleasure. They have much to do with and for God ; with and for others, and with and for themselves. Every Faculty, Sense and Member, has its fit and full Employment. We have many to contend with, and much to contend for, and Skill, Will and Diligence, will have their full Trial and Employment ; yet all this *Diligence* must have its Principle and Conduct ; and here comes in our *Faith* ; this *Faith*, must credit what's reported, accept of what is offer'd, and depend upon what is promis'd and engaged for by God and Christ. And then *Resolution* is to take its Place, to fix the Soul for Motions and Acquests. For there are vigorous Duties, and smart Oppositions, virulent Enemies, multiplied Hindrances, and delayed Expectations, to be reckon'd on ; and as our Christian Course is resembled by a *Warfare*, so who knows not how necessary *Courage* and *Purpose* are for the Field ? Yet  
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Courage without Conduct may prove desperate and prejudicial Madness, therefore *Knowledge* must be the Eye of War. We must be well acquainted with, and skilful in all that relates unto this War, *Eph. vi. 10,—18*. The Cause, the Enemy, the Weapons, our Call, our Place, our End, and our Incouragements, we ought to be no Strangers to. And when we are thus far furnished and fixed, our first and sharpest Trial will and must be on our selves. What is Sluggish in us is to be awakened ; what is Impetuous and Disorderly in us, namely, our Lusts and our preposterous Passions, must be suppress and mortify'd ; what's Coarse and Mean in us must be refin'd ; what's Timorous and Discouraging in us must be emboldened ; and what's intemperate in us, and apt to incroach upon the Rights of God, and Interests of Souls, and the Designs of Christ for us, must be suddu'd ; and what the Flesh it self is loath to undergo must we be reconcil'd unto. This is that *Temperance* which must express our Christian Manhood, as to Self-government and Discipline, with Reference to our Glorious Victory and Triumphs, when the Lord returns with all his Holy Ones. But can this be a speedy Work,

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the Business of one Day ? It ought with Speed to be attempted, but with Industry to be pursued to the last Breath and Step ; for there must be patient Acting, Suffering and Waiting. We cannot perfect this alone ; compleat Devotedness to God, and warm Addresses to the Throne of Grace for Help are absolutely needful in this thing. This is our stated Way, (as it was the Way of all that sleep in Jesus) to be fixed, fruitful, growthful and successful Christians, and as under Sail to pass from hence to Heaven, where Christ and all his Holy Ones shall meet and be for ever.

### III. *To Christians in the House of Mourning.*

You have many things to pause upon. Death gives us lamentable Spectacles. Degenerate Nature will decay, and a revolted State cannot but frequently be broaching Tears. We live a dying Life, and are in manifold and sad respects Dead, whilst we are yet Alive. We Mortals are not always joyful whilst together, and we know we are to part. So that considering  
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the Exercifes and Infirmities incident to us whift we are here, and the great Reluctances wherewith we leave each other, our Tears are never out of Season. Yet are they under Law to God; and God has graciously fet us Bounds thereto, and given us merciful Allays, whereby he has distinguish'd us in Kindness from the Infidel and Pagan World. For we have that joyful Hope which they have not. Our Christian State is every way friendly and helpful to us. We can now look beyond the Grave, and please our selves with what is to come. The Way into the Holiest of all is now made open, our Warfare, Race and Way lye plain before us. What Helps, our Work and Conflicts call for, are with great Ease and Plenty to be had. Our Enemies are unmask'd and disarm'd. Our Hindrances, Snares and Dangers are fitly discover'd to us. The Throne of Grace we are free and welcome to; the Accommodations of God's House are plentiful and rich. Our Rods are wisely, and with great Gentleness and Faithfulness laid upon us whenever God sees them fit; they are as needful to us as our daily Bread. All is ours, and

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we are Christ's, and Christ is God's. We are and must be weaned from the Breast when that is dangerous or improper for us. Mortals must Die, but yet it is to Live again; and though Death strike us down, yet it shall not reign for ever, because not unto Condemnation. Our Bodies when in the Dust are not forgotten nor disrespected by their Lord, they shall be called for again, when these visible Heavens shall be no more, to be inhabited by him that built them for himself. What shall we therefore say? Can *Serious Christians*, priviledged and actuated with such Excellent Principles, invigorated with such refreshing Influences, and attended with such vast and rich Provisions to help them to possess their Souls in hope of seeing Christ and all his Purchased Ones with him; Christians that have so many Emblems and Remembrances of this approaching State and Day; can *such*, I say, so much disgrace their State, as Candidates for all the Glories of Christ's Day, as to sink and be dejected, because a Mortal is removed from them for a time?

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But let me now address my self to you whose Wound is deep and green, through the Late Hand of God upon you. I am not insensible of this Rebuke, as having felt the like my self. Sympathy is an easie thing with me. The meer Command of God ought to be prevalent with me; but I can put my Soul in your Soul's stead, and so, Weep with them that Weep, and Mourn with them that Mourn. He that hath lost one Gracious Wife, may lose another, and so may think it fit to rejoice with Trembling. 'Tis a great shake to present Joy in a Conjugal Relation, to think that it is but the Joy of Mortals: And all such Joys may possibly end in speedy Tears. You are not the First by Many that hath felt this smarting Stroke; nor is it likely that you should be the Last by Multitudes. It was in kindness to you that God had made her so Gracious both before, and when, and whilst she was fixed in that near and dear Relation unto you. All Mens Wives come not so fully up unto the Characters which *Salomon* gives of the Virtuous Woman, and truly Amiable Wife, *Prov. xxxi. 10,—29.* But, (1.) She is

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transplanted hence, and sent whither we all must go sooner or later. Her *Flesh and Body*, the Cabinet of a Precious Jewel once, is laid down in the Dust, thence to be call'd by the Powerful Summons of the last Trump. *Her Spirit* is gone to its immediate Original and Parent, even to him who gave it, and endued it with Natural and Moral Powers to serve and glorifie its God. Thither it is return'd to its desired Rest and sweet Repose in *Abraham's Bosom*, the fixt Repository of Holy Souls. (2.) She is gone whither some of us may quickly go. It is not in the Power of Man to detain his Breath when God demands it from him. (3.) She went hence full of Days. She laid her Tabernacle down, as an aged Saint, to reap the Fruit of her well-spent Life, and her great Pains and Patience, whilst her dissolved Body is committed to her great Master's Care. (4.) She is gone to come again, when Christ returns with all his Glorious Retinue. Yet, (5.) She hath left behind her what may raise and justifie our Hopes of *her Resurrection* unto Life Eternal, and what deserves our Imitation, of which more anon.



anon. (6.) At her Return she will affect you, as you shall then be found towards God, and Christ, and Heaven. (7.) You, by her Dissolution, may understand and see the utmost reach of things below; how far all Riches, Honours, Pleasures, and Creature-Comforts here can go; and where they and we are to part, namely, at Death, and in the Grave. What has she carried with her departed Soul but her Spiritual Endowments? (8.) The things which you have seen in her by being yours, you must e'er long account for in her Sight and Hearing. (9.) We have much to think upon in her, though she be gone. What we have seen exemplify'd in her Frame and Carriage, expressive of God's Interest in her, and of her Confidence in him, are now worthy of your serious Thoughts and Pauses. The Exercises, Changes, and last Results of Humane Life, and its great difference from what shall be hereafter, deserve your close and frequent Contemplations. (10.) You must be serious and industrious in Preparation Work for such a Change as she hath undergone. They that would Die like her, with equal Safety and

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Composedness to what she had in her last Minutes, must follow her in Christian Faith and Patience, Diligence and Hope. (11.) You must remember to whom you yet abide related, even to Mortals, who know not yet whose turn it is to be next to depart and die. For you have more Relations yet to leave behind you if you die; or to resign when God demands them. (12.) This Hope of which my Text informs you will render Death no dangerous Surprize to you. Ready for Death, and then for all that follows.

I shall now take the Liberty to lay before you something with respect unto the lately deceased Mrs. *Grace Cox*, the late Wife of the Reverend Mr. *Samuel Cox*, yet surviving through God's indulgent Providence, both to his Relatives and Friends, to those committed to his Trust, and to the Church of God in his Day. Much I could speak from my own Experience, as having had above Forty Years Acquaintance with her, in all which time I never knew or heard any thing unbecoming her Christian Character and Profession; but

*the only Help for Mourners.*

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but from the credible Information of those who knew her better than I did, and whose Advantages, through near Relation, Cohabitation, and more constant Conversation, were greater to Minister to satisfactory Observation than mine could be, I have yet more to say concerning her. It was the Expression of a Noble Pagan, *Horace, At Genus & Proavos, & quæ non fecimus ipsi, vix ea nostra voco.* The Passage is capable of a Noble Sense; for if what our Ancestors were and did, were all we had to trust to, their Excellencies and the Memorials of them, would be but our Reproach and Shame. But from a better Pen than his we are given to understand, that Christian Excellence transmitted from Age to Age, in the same Line, adds greatly to the Reputation of it in publick View, and [more] deserves a strict Remark, 2 *Tim.* i. 5. Accordingly I shall now endeavour to represent to you what was considerable in our forementioned lately deceased Friend, who was so great a Mercy to her endeared and indearing Consort, her hopeful Off-spring, and the Age and Place wherein she liv'd.

J. I.

## *The Christian Hope*

§. I. As to her Extraction, it was very reputable with the best and greatest round about her. She was descended from a good Family, being the Daughter of Mr. *Thomas Barker* of *Otley*, in the County of *York*, Gentleman. Her Father was Educated with Sir *Thomas*, afterwards Lord *Fairfax*. Hereby she had many and great Advantages for the earliest and best Improvements and Accomplishments of her self for all those Stations and Relations wherein Providence after placed her.

§. II. Her Education was answerable to her Birth, for she was conversant with Families of Eminent Quality and true Worth. Hereby her natural Parts and Qualities were greatly cultivated and conspicuous; and yet she banish'd Self-conceitedness from her Thoughts.

§. III. She was very Charitable to the Poor. She answered the Prophet's Words, in practising and devising liberal things, and by such liberal things she stood. Many did she relieve with Food, Physick, Raiment, Money, and Books helpful to their Souls, and this both stately and occasionally.

§. IV.



§. IV. But whilst she minded others, she neglected not her own Spiritual Concern. Good Books she frequently conversed with, and that to the greatest Purposes of Reading; for to be wise and good was what she aimed at. She was a great Reader of Ecclesiastical History, and of the Lives of the most Eminent Persons, to the great Benefit of her self and others.

§. V. She kept and cherished a tender Conscience, and ever was Solicitous to follow on to know the Lord, and was ever fearful of being drawn aside by Errours, and of building her Faith and Hope upon a wrong Foundation, as being very mindful of that Sacred Caution upon Record, *viz. Beware lest ye also, being led away with the Error of the Wicked, fall from your own Steadfastness: But grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 17, 18.*

§. VI. She was no Stranger to severe Conflicts with Temptations; and through great Suspicions of her own Sincerity, she walk'd <sup>for some time</sup> dejectedly under pressing Doubts and Fears; though without

without Ground, as those concluded who knew her best. But yet the Agonies and Strivings of her Soul, in all fit Ways and Methods for Divine Help and Succour, are not easily to be expressed; but her Difficulties, and the Suspicions of her self, quicken'd her just Respects to all the Commands of God. For she inwardly affected them, and laboured hard to walk obedient thereto. Her Pen hath left good Evidence hereof, and her Conscience gives its comfortable Testimony hereunto upon her dying Bed.

§. VII. Her Family and Secret Duties she observ'd with great Exactness. She kept her Courses every Day for her Devotions, by her self, with her Husband, and with her Family. She read in secret, and pray'd and kept her self to serious Meditation.

§. 8. Self-watchfulness and Discipline she was severely faithful to, and laid in her Provisions accordingly, whereby her inward Man was uniformly growthful. She kept her Passions so much under Rule, as to be Creditable, and not Disgraceful, to her professed Religion; and as a fit Expedient for this, she drew up several Arguments  
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and Motives ( and that in Verse ) as helpful to her Mind and Memory to keep them in their becoming Usefulness, hereby she kept a constant Guard upon her self to great Advantage. Impertinent and vain Thoughts were her great Burden and Complaint, as appears from a Copy of Verses drawn up by her self bearing this Title. *Upon considering my wretched Heart and vain Imaginations*, wherein she bitterly bewails their IncurSIONS, and seeks to Heaven for Help, and not in vain.

§. IX. She diligently read the Sacred Scripture, and thence penn'd down the choicest Passages and Texts for her Soul-enrichment and Security. The like she did from other Books of practical Divinity, and seconded what she noted thence with suitable Prayers to God, which are left written with her own Hand in her Diary. Hence being thus furnished, she gave to every Day of the Week its Proper Head for Meditation, *viz.* the *First Day*, the *Resurrection*, with all those Blessed Advantages which Believers might derive therefrom. The *Second Day*, the Fall of the First Parents, with all our Miseries resulting thence. The *Third Day*, God's Gracious Promises through Christ to all repenting and believing Sinners. *Fourth Day*,  
Death,

Death, Judgment and Externity. *Fifth Day*, Heaven's Happiness and Hell's Terrors. *Sixth Day*, the Sufferings of Christ. The *seventh Day*, the gracious Workings of the Holy Spirit upon the Hearts of all believing Christians. By such Courses she kept up a mighty Fear of sinning against God in any kind ; nor did she willingly omit any part of her Duty to God or Man ; and she faithfully urg'd all hers to do the same ; and to let no earthly Advantages prevail with them ( as they did not with her ) to countenance or comply with any thing which would be Offensive to God.

§. X. She lov'd some Preparation for the Lord's-day ; she therefore especially watcht against what might be unsuitable to what the Sanctification of that Day requir'd ; and therefore spent some Time and Pains to be in Readiness for it in its foregoing Evening Approaches.

§. XI. In those Relations wherein Divine Providence had plac'd her she was therein found eminently faithful. She neglected not the lowest in the Family ; but when her Strength would suffer it, she took Pains to instruct her Servants, ( her Maids, of which she had many ) in the Ways of God, examining them a-  
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bout the Sermons they had heard, and in their Catechisms on Lord's-days. She truly may be reckon'd amongst the best of Wives and Mothers. Her Children may justly rise up and call her Blessed; her Husband also, and give her Praise. She bore her Childrens Souls upon her Heart, travelling in Birth with them till she saw (as she hoped) Christ formed in them. Her Husband found her a Meet-help indeed, both as to Temporals and Spirituals; and there was a great Harmony of Affections betwixt them. His Heart did with the greatest Reason, Easiness, and Safety, confide in her. She set her self innumerable Ways (as he hath assured me) to strengthen his Hands and cheer his Heart in and under the Variety and Greatness of his Work and Labours; so wonderfully Tender was she, and Studious of his Ease and Comfort. She naturally had an industrious, active, unwearied Soul; ever at work for God and Man, and that with all her Might and Power, and oft beyond it. What the Apostle speaks concerning the *Romans*, (Chap. xv. 14.) *Being fill'd with Goodness, Knowledge and Ability to admonish one another*, may in some Measure be apply'd to her; for she who discharg-

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ed her self towards her much valued Second self with such Agreeableness, thereby shewed her self fit to be reckon'd amongst the best of Bosom-friends and Soul-helpers that perhaps ever Husband had in that Relation, and in such Concerns as his. Their *mutual*, faithful *Watchfulness* was to their mutual *Satisfaction*. She well knew the great Importance of constant, holy Diligence and Improvement, both to secure and ascertain their Salvation. She was his kind, perpetual, and faithful Monitor, to prompt him to his dutiful Progress in his Way to Heaven. She was a Comforter indeed to him, turning his Mourfulness into Chearfulness, notwithstanding he many Causes of his numberless Distresses. She was very free in, and full of profitable Converse with him, and he was the like with her. Her Mouth spake Wisdom, and her Tongue talkt of Judgment, and heavenly Conversation was their Joint Delight. And what more likely Way to keep up Christian and Conjugal Affections in their Purity and Power? The Thoughts of God and Christ were very Precious to her; and in the very Night-watches, when her Sleep departed from her, she could say, *When I awake I am still*

still with thee. And if she found her Second-self awake also, she entertain'd him with her many Excellent Meditations upon the Goodness of God; thereby endeavouring to provoke Two Hearts at once to Thankfulness to God for his special Care and Providence towards her self and him. When her Husband's Ministerial Work was costly, and the Hazards of it great and many, she was so far from acting *Peter's* Part in advising him to spare himself, as that she appeared greatly reconciled to his Cross, and encourag'd him rather to bear his Trials than to neglect his Ministerial Work. Well briefly, 'tis not easie to say how Excellent an Helper God made her to him, from whom he has lately taken her, in all the Parts of Christian Life, and in his Ministerial Course and Work, for she was prompt and able still to be helpful to him as the Matter might require.

§. XII. She was no indulger of her self in Sensual Pleasures of any Sort. She crucify'd the Flesh with its Affections and Lusts. Her Abstinence as to her Diet was severely great, through fear of pampering her Flesh too much. But yet as to the Body we must say, that though we starve an Enemy, a Servant must not be neglected. She was sparing in her Apparel,

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parel, and even grudg'd her self what was but meet and convenient that Way. She neglected many Gratifications of Sense and other Self-accommodations, lawful in general, and regarded by others much inferiour to her self.

§. XIII. She never relisht unprofitable or vain Conversation or Persons, but had a hearty Love for, and took great Pleasure in the Society of such as feared God, and aim'd at Heaven and Heavenliness, though of different Characters and Perswasions as to Forms and Modes of Worship. Her Zeal was truly and throughly Christian. And that which took most with her, and what lay nearest to her Heart, was what related to God's Glory, and to the Establishment and promoting of the true and full Interest of that Religion which Christ brought into the World, ( the Love of God and Man, Righteousness, Peace and Joy in the Holy Ghost, and faithful serving Christ herein ) and that which God and Christ have evidently proclaim'd their Acceptance of ; these were the Tests and Characters by which she form'd the Measures both of her self and others. She rested not in Forms and Shews, nor in the outside of Religion, without the Power of it. She was abundant in provoking others



others to Love, and to good Works, as greatly coveting to promote the Kingdom of Christ, and Good of Souls. She oft complained of others neglecting to provoke and quicken her Proficiency in Holiness and Usefulness. She could not bear with Patience the unprofitable Conversation of Professors, especially of Ministers, whose impertinent and unprofitable Talk was ever more ungrateful to her. As she had an happy Way of expressing her self by her Pen, so she improv'd much Time in writing many Excellent Letters to many Bosom Friends and Relatives, thereby endeavouring to advise and counsel, refresh and encourage their afflicted Souls in the Ways of God, under their sore Exercises from the Almighty's Hand ; as also to congratulate them upon the account of received Mercies, and so quicken them to due Praises, and greater holy Fruitfulness, when God had dealt more graciously with them.

§. XIV. She was a Person very upright in all manner of Conversation ; afraid to dissemble either with God or Man. She strove to walk in greatest Sincerity, and no predominant Guile was in her Spirit, so far as any could discern. She was a happy Stranger to Covetous-

ness and Ambition; of a very Self-denying Spirit and Practice; not minding high things, condescending to those of low Estate, and forward to prefer others before her self as to Praise or Place. Her Temper was Meek, Patient, Peaceable, Forgiving. The Spirit of God and holy Love greatly possess'd and govern'd her. She was full of great Thankfulness to God, abundant in praising him, and always ready to magnifie his Goodness to her self, her Husband, Children and Family. She was full of Pantings and Breathings after God, and kept before her in her own Hand-writing those Sacred Texts which to the Life might most express her hearty Thirsting and Longing after God. Also for the Feeding of her Faith and Hope, and for the encouraging of her Heart in the Lord, she set before her, in her own Hand-writing, choice Promises of various Sorts.

§. XV. In her later Years, when Weakness of Body grew upon her, she would bitterly bewail it as her afflicting Hindrance in the Ways of God. God was indeed greatly ey'd and acknowledg'd by her, both under Weaknesses, and in all her Ways: And in Matters of great Moment she would call in the Help of  
several

several Ministers in solemn seeking of God for needful Conduct and Support in what related to her self and Family.

§. XVI. She bore the Rebukes of Providence with exemplary Submission and Cheerfulness, and encouraged all hers to do so too, thankfully mentioning remaining Mercies. So great was her Proficiency in Religion, as that her Love to God, her Meditations of him, and her joyful Hope of Christ's Appearance, had at some Times so exalted her, as to make her once and again solemnly to profess to her dearest Relative, that she scarcely felt any Affections left for him, or his, because of her Delights in Prospect.

A few Months before her last Sicknes she frequently minded those about her of her expected Change, which she thought would be sudden, and which she greatly longed for, and her Desires to depart grew in her as her Weakness press'd upon her; whereupon she hastened her Preparations for her Removal hence, and to clear her Title to Eternal Rest, and as we hope effectually. In this her Streight and Work she was very Solicitous to have God present with her; and being minded of that Promise in *Heb. 13. 5.* she seemed Easie in her Spirit, and quick-

ly spake of praising God, blaming all Defectiveness therein. She press'd her Mournful Relatives about her to consider that Advice and Charge, *Wait on the Lord, and be of good Courage, and he shall strengthen your Hearts*, Psal. 31. 14.

§. XVII. She kept an exact Diary industriously conceal'd till since her Death.

In this Diary is a very lively Description of her Soul's earnest and constant Pursuit after God, holy Conformity to him, and Communion with him, wherein she appears sometimes even overwhelmed with Fears, because of Infirmities and Self-suspensions, under which she laboured. Therein she makes many Complaints how intolerable a Burden Sin was ever to her Soul; even far greater than all the afflicting Infirmities of her own weak Body, with all other Sufferings that attended it. She set down the Workings of her Heart both in Affliction and Prosperity, together with some of the great Pains she took with it to get and keep it in a right Frame. In this Diary also are observ'd the Ebbings and Flowings of her spiritual Frame, and what difference she could find from time to time in the Strength or Weakness of the Graces of the Holy Spirit in her; and in her serious



serious Reviews of her self she took all these things into comparative Thoughts. She has in several Places of this Book remarked God's great Mercy to her in his sometimes giving in, upon strict Searches, some good Evidences of her Sincerity towards God, and how she was wont to improve the said Evidences with earnest, humble Supplications to God, that he would make good to her several more particular Promises, which she would expressly Name, with the Texts, and plead them as belonging to her, because freely made by him to the said Qualifications, or inwrought gracious Habits then felt by her.

That she might not endanger or deceive her self by Presumption, she used to try and measure her self by the best and holiest Instances of God's Servants, as well as by his Word.

By very frequent Renewals of her Covenant with God, she endeavoured to engage her Soul more firmly to him, and to secure it from the Danger of Temptations.

She faithfully recorded the most Eminent Dispensation of God's Providence towards her, whether in Smiles or Frowns; and she spake frequently of

them in a very profitable Manner to others, together with the Spiritual Advantages which her own Soul was intimately concerned, and daily strove to reap therefrom.

The Signal Mercies and Deliverances from Dangers of many kinds are recorded with Care by her in order to her grateful Expressions of the aggravating Circumstances of Divine Goodness and Compassion towards her and hers. And after the Instances follows the Account which she kept, and the Observations which she made of her Returns to the Lord for such his Favours, together with most earnest Petitions, great Praises, and thankful Acknowledgements from her self, as also earnest Requests for Divine Help, that she and hers might render to the Lord according to Benefits receiv'd. And here one Specimen occurs of the Method which she took in this Affair.

God having given them Two great Deliverances close together, the one on the 7th, and the other on the 8th of May, 1698. the *First*, in preserving her Second-self not only from Death, but from any considerable Hurt in a Stage-coach, when by its Overturning by the Galloping of its Six Horses he fell undermost of Six Persons, the *Latter*, in rescuing

rescuing their Habitation and Family from a dreadful Fire in the Night, which consumed Four Tenements almost close to their Out-houses and Wood ; she records the same so accurately, with pertinent Remarks on the observable Particularities attending it, as that she fill'd good part of Four Leaves in her Account thereof. She begins her Narrative thus.

*Mercy and Goodness have followed me all my Days ; and though the Lord hath been pleased ( for wise Ends best known to himself ) to Afflict and Rebuke me in various Methods, yet it has been in much Gentleness, and far less than mine Iniquities deserve ; and though at present I am under a dark and most afflicting Dispensation, yet I would not overlook the Infinite Goodness of God in these Two following very remarkable Providences, which I desire never to forget, but with a thankful Heart and fruitful Life constantly to celebrate the Praises of that Gracious God who has very eminently appeared for us.*

Here she sets down the Two Merciful Deliverances with very thankful Amplifications of what might shew and recommend the Divine Goodness to us therein ; and then she adds, among other things, these Lines, *Now what shall I render to the Lord*  
for

for all his Goodness and gracious Appearings for us at these times ! We desire to acknowledge him with a Thank-offering of Bounty more than ordinary to these poor Sufferers whose Houses have been burnt ; and also to praise him as long as we live. And O that we could rightly praise him ; and that our Soul and all that is within us might bless his Holy Name ! For his Mercy endureth for ever. And then she closeth all with some pertinent Verses, which she made here-upon, full of the Praises of God, and of agreeable Breathings after him.

She expresses much holy Fear in her penning the afflictive Providences which beset her self, her Husband, and her Children ; and she generally suspected her self as the Procurer of them. It is observed that she has set down these rebuking Strokes immediately one after another, though some of them were widely distant in their Time from others ; and that she severely remarkt the Temper of her Soul under them, and after them ; and all this to see whether, as she words it, they had their kindly Effects upon her. Here it is found that she oft charg'd her self very hardly that her Heart, as she thought, remain'd still untamed and unsubdued under some of these reforming Methods.



Methods. They did indeed tame the Flesh, and bring that low ; but her carnal and corrupt Affections were, as she feared, still too prevalent. One while she prefaceth some Instances of God's afflicting her Family thus: *The Holy, Wise, and Gracious God does not willingly afflict us ; and though Judgment be his Act, yet 'tis his strange Work ; and I am very sensible that there was Need and Cause enough for this following Affliction.* At other Times, in other Words (too large to be inserted ) greatly expressive of her low and condemning Thoughts of her self, and such as justifie and acquit the Lord, &c. she also clos'd the Narratives of God's Corrections with many Pathetical Prayers which cannot here be at large recited ; the Sum whereof was, *That she might be made fully to answer the Lord's Wise Ends in sending, and gracious Ends in removing his afflicting Hand ; that she might search and try her Heart and Ways to turn to the Lord ; that she might yet more fully hate and abhor all Sin, and every evil Way more strongly, whether in her self or others ; and to have his Honour and Glory still more Dear to her own self, &c.* Likewise in the closing of some other

other Relations of Divine Chastenings upon her, she abundantly blesses God that *it was still so well with her and hers, acknowledging that it was of his Mercies that they were not consumed, even because his Compassions failed not.*

Therein likewise is set down how mightily she strove and labour'd to be brought nearer to God, and to a perfection of Holiness by all his Dealings, &c. One Taste hereof she gives us in these following Lines, which represent the workings of her Soul in this Respect. O, Dear Lord, *when will it once be? When shall thy Grace be victorious over all my Lusts and Corruptions? When shall my Soul be weaned from the Vanities of this Perishing Evil World? And when shall the desire of my Soul be satisfy'd in that Blessed Communion with thee, which it doth in some Measure breathe after, and would still, to greater Degrees, Hunger and Thirst after? Oh, hasten thine own Work effectually on me, O God, that I may be a Living Monument of thy Converting Grace. Hasten to cure all my Spiritual Maladies, &c. This, O Lord, with every Grace of thy good Spirit, be pleas'd*

*the only Help for Mourners.*

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*pleas'd to Grant to thy Poor Handmaid  
for Christ Jesus his Sake. Amen.*

Grace Cox.

*O Lord, let me fear nothing but Sin, and  
study nothing so much as how to please thee.  
Let no Temptation overcome me, or make  
me warp from the Way of Duty. Help me  
to put my whole Trust in thee in all the  
Vicissitudes of this Life, and let Christ  
Jesus be all in all to me. O Lord, I  
desire with all my Heart and Soul to be  
wholly, entirely, unreservedly thine. Wilt  
thou not then make good to me that Pro-  
mise in Jer. 32. 40. I will make an ever-  
lasting Covenant with them, that I will  
not turn away from them to do them  
Good; but I will put my fear in their  
Hearts, that they shall not depart from me?  
Lord, heal my Backsliding Heart; Cure  
me of all Infidelity and Hardness of  
Heart; let not the Enemies of my Soul  
prevail against me. Deliver me, O God,  
from, or out of, all Temptations, for  
Christ Jesus his Sake.*

Grace Cox.

*The last Prayer of her Husband  
with her, after which she quickly ex-  
pired, greatly affected her, and she  
commended*

commended Prayer as a most Excellent Institution. Her own great Defects in Duty she lamented, but comforted her self in this, that no Sins or Infirmities should be imputed to us which we had rather be delivered from than keep; that God accepts Sincerity and Integrity, and also that the main Bent and Tenour of her Heart and Life had been for God and for his Service. And upon this she pressingly recommended to all about her Sincerity of Heart in all they did for and towards God, often saying, *The Heart is all, the Heart is all in all.* God kindly asswaged her Pain, and gave her an happy Composure in her Mind, thereby inabling her (through the free Exercise of her Understanding) to resign her Spirit unto him who gave it, which she did by one soft Breath.

I must here humbly bespeak the Reader's Candour. It was at the Request of that so well-deserving Mournful Widower, a true and sensible Lamentor of his truly great Loss, the Reverend and Worthy Mr. *Samuel Cox*, whose Importunity could not be well resisted by me, because of those many Obligations which he has laid upon me,



*the only Help for Mourners.*

III

me, as well as his own Intrinsick Worth, that I undertook what is here presented to the Reader's View. My Inability for such a Work made me reluctant to it. I have enterprized this Performance under great Disadvantages, having had many Hindrances and Disturbances. The Minutes which I had were given me from those who knew her best, and who through Relative Affections to, intimate Conversation with, and strictest Observation of her Frame and Course, were the best able to give me a just Account of her. The Personal Knowledge which I had of her greatly confirms my Belief of what has been reported to me by those who knew her better than I did. I was desired by them to lay these things before the Reader, as they were transferr'd to me from her own Diary, and from what her own nearest Relation had from her self. And the things here recorded breathing so much of Holiness, and Heavenliness, and of the Comforts of a well-ordered Heart and Life, are likely to affect the Reader more in their own natural Hue, than in all the Ornaments that greater Art and Skill than mine could expose them in to publick View. Holy Examples are  
advantageous

advantageous Things. They are, as the Epistles of Christ, written by the Spirit of the Living God, to be known and read of all Men. And such Trust I have concerning her through Christ towards God. See *Heb. vii. 14, 12.*



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**F I N I S.**

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